Chr & Rel.

The
CHRISTIAN CENTURY

Published Weekly

LIBRARY
OCT 20 1941
DARTMOUTH COLLEGE

The Last Stand

An Editorial

Religion and the Sociologists

By Brewton Berry

The Christian International

An Editorial

Worship As Duty

By John C. Petrie

Wanted—A Cause

By Oswald Garrison Villard

15 Cents a Copy • October 22, 1941 • Four Dollars a Year

In This Issue

JOHN CLARENCE PETRIE

surely touched a live nerve of churchly interest when he contributed his now famous article, "Do Protestants Worship?" to the July 30 issue of this paper. This was followed on September 30 by "Worship Is Learning," in which Mr. Petrie's thesis was further developed. The article in the present issue may be regarded as in a sense a completion of the trilogy. Something of Mr. Petrie's unusual religious background is suggested in his present article. He has also spent periods in the Methodist Church and in the Episcopal Church. At present he is minister of the First Unitarian Church of Houston, Texas, and secretary of the Southwest Unitarian Conference. While a pastor in Memphis he served for several years as a staff correspondent of The Christian Century.

BREWTON BERRY

is associate professor of sociology in the college of arts and sciences of the University of Missouri, Columbia, Mo.

OSWALD GARRISON VILLARD

is internationally known as a liberal journalist. For years proprietor and editor of the *New York Evening Post* and the *Nation*, he now contributes a regular bi-weekly article to this paper. He is honorary chairman of the Keep America Out of War Congress. In connection with Mr. Villard's article in this issue it is of interest to note that although it was mailed by airmail from Fredericton, N. B., on September 13, it reached the editorial offices of The Christian Century only in time for this issue. In the meantime, it had been "examined by C. 10."

FORREST H. KIRKPATRICK

is dean of students at Bethany College, Bethany, W. Va.

The CHRISTIAN CENTURY

October 22, 1941

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOOLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
LEE J. BEYNON (Buffalo)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
PHILIP V. MURRAY (St. Paul)

Entered as second-class matter February 28, 1902, at Chicago, Ill. under the act of March 3, 1879. Copyrighted 1941 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1291
- The Last Stand 1294
- The Christian International 1296

Quintus Quiz: Exploration of Avenues 1297

Contributed Articles
- Worship as Duty, by John Clarence Petrie 1299
- Religion and the Sociologists, by Brewton Berry .. 1301
- Wanted—A Cause, by Oswald Garrison Villard .. 1303

Books
- The Eighteenth Century Background, Studies on the Idea of Nature in the Thought of the Period, by Basil Willey 1304
- Choose and Use Your College, by Guy E. Snavely 1305
- Books in Brief 1305
- Books Received 1306

Correspondence 1307

News of the Christian World
- Correspondence from Alabama 1310
- Correspondence from Northern California 1310
- Correspondence from British Columbia 1312
- Correspondence from Colorado 1312
- Correspondence from Northern Ohio 1313
- Correspondence from Indiana 1314
- Correspondence from New York 1315
- Correspondence from Chicago 1316
- Correspondence from Central Europe 1318

Current Feature Films 1318

Calendar of Coming Events

Oct. 20-23. New York Northern Baptist Convention, Syracuse.
Oct. 20-23. Michigan Northern Baptist Convention, Grand Rapids.
Oct. 21, 22. Annual Convention, Churches of Maine, Waterville.
Oct. 21-23. Tennessee Disciples Convention, Chattanooga.
Oct. 21-23. Illinois Northern Baptist Convention, Ottawa.
Oct. 22. Annual Meeting, Christian Rural Fellowship, Nashville, Tenn.
Oct. 22, 23. Western Pennsylvania Convention, Church of the Brethren, Johnstown.
Oct. 23-26. National Council of Y.M.C.A.'s, Columbus, O.
Oct. 24, 25. American Friends Service Committee, Evanston, Ill.
Oct. 25. Regional Conference, Religion and Consumer Cooperation, Swarthmore, Pa.
Oct. 26. Charles Street Forum, Boston; Herbert Gezork, speaker.
Oct. 26. Chicago Sunday Evening Club; Harold Bosley, speaker.
Oct. 26. Ford Hall Forum, Boston; Max Lerner - Norman Thomas debate.
Oct. 26. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Clifton M. Utley, speaker.
Oct. 26. Community Church of Boston; Clarence R. Skinner, speaker.
Oct. 26. Methodist Annual Missionary Sunday.
Oct. 27-29. Florida Disciples Convention, Daytona Beach.
Oct. 27-29. New Jersey Northern Baptist Convention, Atlantic City.
Oct. 27-30. Unitarian General Conference, Pittsburgh, Pa.
Oct. 28. Annual Meetings, American Sections, Universal Christian Council for Life and Work and World Conference on Faith and Order, New York city.
Oct. 28-30. Massachusetts Northern Baptist Convention, Worcester.
Oct. 28-30. Congregational Christian Joint Board of Home Missions and Midwest Regional Meeting, Omaha, Neb.
Oct. 29-31. Michigan Council of Christian Education, Bay City.
Oct. 31. Conference on Religion's Contribution to a Just and Desirable Peace, Philadelphia; Kirby Page, speaker.
Nov. 2. Charles Street Forum, Boston; Henry J. Cadbury, speaker.
Nov. 2. Frankford Friends Forum, Philadelphia; Howard W. Thurman, speaker.
Nov. 2. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; John Haynes Holmes, speaker.
Nov. 2. Ford Hall Forum, Boston; H. R. Knickerbocker, speaker.
Nov. 2. Community Church of Boston; Scott Nearing, speaker.
Nov. 3. Leslie Weatherhead Meeting, First Baptist Church, Philadelphia.
Nov. 4. Fiftieth Anniversary, Maine Interdenominational Commission, Waterville.
Nov. 4-6. New England Regional Meeting and Annual Meeting, American Board of Commissioners for Foreign Missions, Congregational Christian Churches, Springfield, Mass.
Nov. 5. Annual Convention, Massachusetts Council of Churches, Taunton.
Nov. 5-7. North Carolina Disciples Convention, New Bern.
Nov. 6. Conference on Preaching, Federation of Churches, Philadelphia; E. G. Homrighausen, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, OCTOBER 22, 1941 NUMBER 43

EDITORIAL

FROM a military standpoint, things are going about as badly as they could for the Russians. The German advance on Moscow is crashing ahead at a speed which suggests that resistance is becoming disorganized. Russian communiques claim that the Germans are suffering enormous losses, and this may well be so. The offensive generally pays heavily when it takes ground from a well armed defense. However, the fact which counts is that the Germans continue to press forward. For the first time it is being forecast in London that Hitler may enter the Kremlin before winter sets in. Yet it is by no means certain that the German generals will try to capture Moscow now. They may prefer to flow around it, as their pincer strategy has flowed around so many other objectives in this war. In fact, they may be almost counted upon to do this if they can thereby isolate the Russian armies now defending the capital. Moscow's capture would by no means prove fatal to the Russians if their armies could be carried eastward intact behind the line of the Volga, or even beyond the Urals. Nevertheless, there is evidently grave fear in London that if the Russians are thus pushed eastward after losing much of their mechanized equipment, Hitler may be content to hold them practically immobilized there while the main German drive is turned toward the Suez and Egypt, or even back against the British isles. Meanwhile, both London and Washington are plagued with the question as to how they are to get more than a thin trickle of supplies to the Russian front. So far, there is no answer.

Hitler's Advance on Moscow Continues

Are Old Rivalries At Work in Iran?

WHILE the military problem in Russia is under consideration, attention should be paid to the dispatches which E. R. Noderer of the *Chicago Tribune* has been sending from Teheran. The importance of these dispatches is enhanced by the fact that they have passed through the British censorship. On October 8 and again on October 13 Mr. Noderer told of sharp differences between the Russians and British in Iran. Part of this seems to have been caused by British resentment at the difficulties which the Russians are putting in the way of transporting materials across the country; part by the extension of Russian patrols to within thirty miles of Baluchistan, which is part of British India. "Neutral diplomats," writes Mr. Noderer, "say it may be necessary for the United States government to exert strong pressure on the reds to make them abandon what appears to be an attitude of distrust toward their British allies. Otherwise, the diplomats assert, it will be extremely unwise for the United States to send large quantities of war materials to Russia by way of the Persian gulf because they might not get through the bogged down transportation system in Iran." In other words, the old rivalry that formerly made Persia a battleground between Russian and British ambitions seems to have cropped out again, despite the present alliance. In view of the importance of Iran as a supply line to the Caucasian front, it might be expected that cooperation between the occupying armies would be forced. But these dispatches from Teheran say otherwise. If they tell the truth, the old imperial rivalries are evidently still in full swing.

Canterbury Sees Moscow In a New Light

RUSSIA is fighting Hitler. Therefore she is on "our side," insofar as we are on the side of those who are trying to stop Hitler. Certainly Russia and Great Britain are on the same side. Cooperation in a war or in anything else is based upon a community of interest with reference to the business in hand. Britain does not need to apologize for helping "godless Russia" to keep her resources out of Hitler's hands. But it is slightly nauseating to hear those who have never been able to find words hard enough to express their opinions of the soviets now cooing compliments and almost, if not quite, conferring benedictions. The Archbishop of Canterbury tells his diocesan conference that "we may well be proud of our ally." He declares that "the true self of Russia has just emerged." He is confident that "with this rising up of a whole people

there will come a revival of their deep and ineradicable sense of religion." Has Russian communism really changed its atheistic spots? No reports have come which would support that opinion. What evidence is there of the emergence of any "true self of Russia" that can be described in other terms than those of military fortitude and patriotic resistance to an invading force? Not a bit. The archbishop piously hopes that after the war there may be closer relations between the English-speaking democracies and "a new Russia, emancipated from the errors of the past." Well, we hope so too, but any celebration of that emancipation is definitely premature. There is not even a sign of it on the horizon, certainly no token of it which would justify archiepiscopal pride in "our new ally" on moral or religious grounds. But the archbishop also discovers merits which had hitherto escaped his notice in the communist program. Not that he approves it as a whole, of course, but, "we have something to learn from Russia in bold and far-seeing planning of economic resources for the good of the whole country." That's perfectly true. He might have discovered it some time ago by reading *The Soviet Power,* by his colleague, Dr. Hewlett Johnson, Dean of Canterbury, which expounds at length the social achievements of soviet communism and has no more to say about its ruthlessness and cruelties than the archbishop now has. His praise is belated and his hope of reformation premature. He would be on stronger ground if he had said: The fortunes of war have made the Russians our allies; let's fight shoulder to shoulder with them against our common foe, no matter what we think of their manners and morals.

Joint Ordination for Priests And Presbyters?

THE COMMISSIONS which are conducting the negotiations for union of the Presbyterian Church of the U.S.A. and the Protestant Episcopal Church have submitted a new proposal to those two bodies. They outline a method by which joint ordination might be provided for those entering the ministry in the two churches. In course of time, they suggest, the process of joint ordination would render unimportant the issue of clerical orders on which the previous negotiations have stalled, and thus would make possible consummation of that organic unity of the two churches to which both are committed. "It is agreed that in future," says the new proposal, "ordinations within either church of men to be set aside for the ministry as presbyters or priests (which are regarded as words of the same meaning within the scope of this agreement) shall be by the method of joint ordination herein set forth." This method provides for ordination by an Episcopal bishop "and the presbytery in the area in which the ordination shall take place," with both bishop and clergy designated by the presbytery joining "in the laying on of hands." This ordination "shall include, or be preceded by, a declaration on the part of the ordinand of conformity to the doctrine, discipline and worship of the church in which he is to be ordained, and of due regard for the doctrine and discipline of the other church." The service is to be followed by a celebration of the communion, "a presbyter or bishop who has received joint ordination acting as celebrant." "Every minister so jointly ordained shall be eligible to minister the word and sacraments in either church," and may transfer from presbytery to diocese or from diocese to presbytery without reordination. "This agreement," the proposal concludes, "is to be regarded as an interim step toward organic unity between the two churches, and it is hoped that the gradual growth of a joint ministry, joint parishes and missions, and perhaps even joint presbyteries and dioceses, may bring about better mutual understanding and fellowship, and lead toward further steps until, under the guidance of the Holy Spirit, the two churches may become one church, in the fellowship of the one, holy, catholic, apostolic church which is the body of Christ."

Good Neighbor, Limited

WASHINGTON denies having had anything to do with the flight of Dr. Arnulfo Arias from the presidency of Panama. The press in this country takes the Washington denials at face value, but it is safe to predict that the people of Panama and of the rest of Latin America will not. The fact that Dr. Arias found it expedient to flee so soon after he had dared to cross the wishes of the United States by refusing to countenance the arming of merchant vessels placed under the Panamanian flag constitutes a coincidence just a little too remarkable to be overlooked. It is charged that Dr. Arias had shown himself to be pro-nazi, although specifications of his misdeeds in Hitler's behalf are lacking. As a matter of fact, it is hard to imagine what any president of Panama could do to favor Hitler or any other opponent of the United States. The United States army holds Panama in too firm a grip to allow any Panamanian executive much liberty of action. But it is not seriously denied that Dr. Arias, although educated at Harvard, was anti-American, and that in these days in Latin America is generally taken as equivalent to being pro-nazi. His fate is a warning to all the rest of Latin America as to what happens to politicians who don't play ball with Washington. The passing of Dr. Arias may be no great loss to Panama, but it will inflict not inconsiderable losses on American prestige below the Rio Grande. Our Latin neighbors will be sure to say that the incident proves how narrow are the limitations of the good neighbor policy. We are good neighbors—just so long as the Latin states are obeying our orders. But if recalcitrance rears its head, look out!

Holy War, or War of Hate, or Both?

IF THE REPORT that comes through the *New York News* fairly represents the main lines of his argument, Bishop Hobson, chairman of Fight for Freedom, Inc., evidently feels that the American people can be more effectively stirred to war by making them "fighting mad" at Hitler and his minions who are "insulting the wives, sisters and mothers of America" than by preaching a holy war in defense of faith and conscience. In any case, the

thing to do is not to make them think but to make them feel. "Don't appeal to the intellect, appeal to the emotions," the bishop is quoted as saying to the workers of his organization when he addressed them in Washington in a pep session preparatory to the inauguration of a nation-wide advertising campaign for full and immediate American participation in the war. "There are forty million men in this country who get mighty mad when you insult the wives, sisters and mothers of America, and the fires of their anger are starting to lick at the grass of Kansas . . ." There is a great deal to be said in favor of an appeal to the emotions if the purpose of the campaign looks no farther than to secure immediate attitudes and actions in conformity with a program predetermined by the promoters of the campaign. Of course it can be worked both ways, and generally it is. It is also possible to achieve some success in conditioning people against participation in the war by making them "fighting mad" at those who are leading in that direction. In this sort of battle of the adrenals, the odds are in favor of the war makers. Hitler is today probably the world's most shining mark for hatred, as he is the most proper object of intelligent condemnation. But to make the determination of national policy in a critical hour depend upon being able to "make America feel, not think" is the worst disservice that can be rendered to a democracy. If America is taught now to form its policies on the basis of the preponderance of its hatreds, it will be long before there is ever again room in this country for even one freedom, let alone four. A bishop should know a more excellent way.

Was Mr. Knox Speaking for The Administration?

SUCH Americans as are concerned about the nature of the post-war order which the administration has in view will do well to study with care the speech Secretary Knox recently delivered before the American Bar Association. Was the secretary of the navy speaking for the President? It is known that all major speeches by cabinet members are submitted to the White House before their delivery. Was Mr. Knox's picture of a world ruled for a hundred years to come by overwhelming British and American naval power (with the United States predominant in the partnership) the picture which President Roosevelt wants the American mind to accept? "To put it bluntly," said the secretary, "we must join our force, our power to that of Great Britain, another great peace-loving nation, to stop new aggression, which might lead to a world disturbance, at its beginning. It is the hope of the world that sea power for the next hundred years, at least, will reside in the hands of the two great nations which now possess that power, the United States and Great Britain." And again: "We must provide both the major power and the dominant leadership." One of the principal charges which have been made against Hitler is that he aspires to world domination. But apparently Secretary Knox believes that world domination is quite all right, provided it is wielded by the right people. An Anglo-American naval patrol of the globe means that the domination will be exercised by the right people. It is interesting to note that among the papers which have reacted most quickly against this proposal is the *New Masses,* even though that communist weekly is now supporting the Roosevelt war policy. Russia's place in Mr. Knox's new world order would be hardly more satisfactory than in a world order engineered by Hitler. For the moment we must be content to dismiss the Knox speech with three observations: (1) the world order thus envisaged would be immensely costly to establish and maintain; (2) it would involve the United States in imperialism on a world scale; (3) it would eventually be overthrown in blood—and not a hundred years hence, either.

The Church of Norway Stands Firm

NORWAY is occupied but not conquered. The spirit of its people is not broken, and the church stands foremost among the forces of resistance. A *White Book of the Church of Norway* has been issued (Pictorial Publishing Company, 19 West 44th Street, New York), containing the texts of the protests signed by all seven Norwegian bishops against the nazi policies and some specific data in regard to the tactics that have been employed to suppress the opposition. It contains no very recent materials, but the compilation of facts and documents impressively exhibits the courage of the churchmen in the face of a ruthless power to which they can oppose only the resources of the spirit. The position of the Church of Norway, as an established church, necessarily becomes an impossible one when the government itself pursues such policies that the church must assume an attitude of opposition. The first declaration of the bishops to the nazi minister of religion and education opened with these words: "The very foundation of the Church of Norway rests on a definite constitutional relationship to the state, and on the assumption that the duty of the state and all departments of the government is to uphold righteousness and justice in accordance with the will of God. The Norwegian Constitution states: 'The Evangelical Lutheran religion shall be the official religion of Norway.' It therefore is imperative and essential that the church should know clearly whether the state, which is also concerned with ecclesiastical matters, accepts and honors the legal and moral obligations contained in the church's articles of faith and in the Bible. Such assurance is essential to the very being of the church." To Americans, accustomed to the idea of separation of church and state, it appears that a church is in a very unhappy situation if its "very being" is conditioned upon the state's faithful acceptance of its articles of faith. All the more honor to those courageous churchmen who dare to stand against tyranny even when the church is tied to the government which practices it.

Will It Be Free Trade After the War?

AT A DINNER of the National Foreign Trade Convention, Sumner Welles made a statement on the necessity of freedom of international trade after the war which it might be well to clip and paste in your scrap-

book for future reference. It was the more significant because messages from Mr. Roosevelt and Mr. Churchill on the same occasion expressed substantially the same view. President Roosevelt looked forward to "international commerce on a basis of fair dealing, equality of treatment, and mutual benefit" as a contribution toward building a world in which the present dangers and disorders will not recur. Mr. Welles, whose remarks were more extended, developed this theme into something approximating an all-out declaration for free trade. If it was not quite that, it was at least an unqualified affirmation that international trade must henceforth be conducted not for nationalistic advantage but with a view to the widest possible distribution of benefits throughout the world community. When the period of post-war reconstruction comes, and every nation (including our own) has to deal with the appalling problems which are even now being set by the dislocation of industry, there is going to be a terrible temptation to adopt whatever trade policies promise to be immediately advantageous to ourselves. One can already hear men saying, "We have been saving the world at our own expense; now it is time to look out for ourselves a while." But in the long view—if we can ever bring ourselves to take a long view—it may be more advantageous even for the nation with the most resources and the highest standard of living to adopt a policy of two-way free trade in the interest of all than to follow a course which periodically precipitates the world into an abyss of war from which, in self-defense, we must help to pull it out by an orgy of one-way free trade, of the lend-lease variety, under which we freely ship billions of dollars' worth of the products of our industry and get in exchange neither money nor goods.

The Last Stand

STEPS toward war have now brought the United States to the ultimate crisis. Every step previously taken has been crucial but none was ultimate. There always remained a margin for further decision, albeit a steadily narrowing margin. Congress could say yes to each step and still reserve the right to say no to war. But now no margin remains: the nation stands on the very edge of the abyss where it can only say yes or no to war. True, the decision is not presented as ultimate—Congress is not asked to declare war, and will not be asked until war has become an indisputable and accomplished fact. It will then be asked, if consulted at all, not to declare war, but to recognize that a state of war exists.

The decision which the nation must now make is focused in the President's demand for the repeal or the emasculation of the neutrality law. This law has been the most formidable bulwark of our peace. It has kept our merchant ships unarmed. It has kept these ships and our warships from the hazard of running the blockade. It has kept American citizens from entering the war zones. True, certain of its provisions were nullified by the lend-lease law. Others have been nullified by executive action; but its prohibitions of the kind of acts which *directly* invite war are still in full force. These effective features of the neutrality law are the last shred of protection against war which remains. Adding the repeal of this law or of any of its still remaining effective provisions to the long list of war-tending steps already taken will leave the nation's fate utterly in the hands of its President whose determination to involve the United States in an undeclared belligerent participation can no longer be doubted.

The American people stand in the valley of decision—a decision more fateful than any they have had to make since 1861, if indeed the two crises are comparable. If Congress grants the President's demand for the abrogation of the neutrality law, it is difficult to imagine that further opposition to his war policy will be anything but futile. Every barrier—of law, of tradition, of national psychology, of the President's own reiterated pledges—will have been broken through. We are not overlooking the provision in the draft law which limits the use of conscripted troops to the Western hemisphere and American possessions. This legal restriction would break like a silken thread before the onrush of war excitement. The repeal of the neutrality act will clear the path to war, and the American people together with their Congress will await passively but anxiously the incident which, when it comes, will be seized upon as the occasion for legalizing unlimited and aggressive belligerency. If the incident does not speedily occur (through Hitler's caution against multiplying the forces overtly arrayed against him) our course on sea and land will become increasingly bolder and more defiant until our de facto belligerency will be so evident that no mere incident will be required.

The ultimate issue toward which the nation has been steadily moving is now concentrated in a final struggle in Congress. Is it worth the struggle? Is not the die already cast? Is there left sufficient margin for those who oppose America's intervention to hope that the President's demands may be effectively resisted at this late day? Has not Congress, by surrendering so much of its power to the executive, given such hostages to destiny that it is bound to accede to this one more and final demand? Dare we hope that even so great a vote as the lower house gave against the extension of the draft service will be repeated in this more crucial issue? Enormous pressure is being brought to bear upon Congress by the administration, and the difficulty is great, with no election in sight, of making known to Congress the opposition of the great majority of the people.

That the President has the whip hand in the matter of driving the country into war he himself conceded and deprecated in his Chautauqua speech in 1936. But though the nation has been driven to the brink of war, it still has the power to refuse to make the plunge into the abyss. If Congress, or one house of Congress, refuses to be stampeded, and insists upon ample deliberation before making its decision, the people will still have a chance to make their voice heard. And the question on which they must speak is not just another "step," another detail of a policy "short of war," but war itself: Shall the United States enter the war with its army, its navy, its air force, its whole industrial and civilian economy, and its national destiny together with its unique possibility of rendering

a higher service to civilization—all this thrown desperately on the gambling table of sheer fate?

The arguments for taking this course are well known. They have been easy to state and difficult for the masses to refute because they express the traditional reaction of nations caught in the toils of hysteria or wrath. These arguments reflect, too, the age-old code of honor which made it incumbent upon individuals and nations to right wrongs by brute force or skill in the duel or in battle. Because they are still dominated by this code, even the most civilized of nations do their thinking with their blood more than with their brains. And because this code still dominates, nations refuse to undertake those responsibilities involving peacetime sacrifices which would prevent war by establishing justice.

But also, and more pertinent to the crisis in which America now finds itself, this ancient code so dominates our statesmen that it shrivels and congeals their powers of imagination so that they can see nothing else to do but hack their way out of their successive national predicaments by insensate and brutish slaughter—slaughter of the enemy and the slaughtered sacrifice of their own sons. Most statesmen do their thinking in the stereotype of this ancient code. Their minds are closed to all other possibilities save those which are prompted by a tradition which they are unable to transcend. If peace is suggested, a negotiated peace, their thoughts cannot break through the framework of the existing military situation. "We cannot negotiate with Hitler," is the flat and decisive formula of retreat from every suggestion of peace.

And this formula is logical enough—within the framework of the dominant tradition in which it is applied. It is not only logical, but a certain moral sanction can be claimed for it. The leaders of a nation who are unable to think outside of this tradition and to envisage another kind of justice which might be established by another kind of sacrifice are not ethically depraved when they rationalize and justify the unspeakable slaughter of men and the devastation of civilized life which the hoary code of war imposes. "Because the nations do not fortify justice," said Pascal, "they justify force."

Why, then, do not the nations fortify justice? The answer is simple: They do not *see* justice; they see only their own privileges, rights and power. Because their leaders—statesmen, teachers, priests—have no vision of justice, the people perish. And because these same leaders lack any vision of radical justice and any intention of establishing it at whatever sacrifice justice itself may impose, they cannot hear those voices which propose peace. Such voices seem to them to come from another realm, another dimension of thought, as indeed they do, a dimension which is incommensurable with that of the ancient tradition.

It is the fate or fortune of our generation to live at the moment in history when this ancient tradition and its code of honor have been challenged, attacked and discredited. Over against it has been set a whole body of considerations which condemn it as irrational, bestial, barren, suicidal and utterly unworthy of civilized man. A new tradition has been emerging, carrying with it a new code of honor. Many of those whose thought still moves within the framework of the inherited ideology have responded to the new insofar at least that they no longer glorify their established ways. But the new conception of nationality and internationality has to make its way against the stiff grain of fear and self-interest and the long accustomed resort to might. It is not strange that nations close to and actually involved in the tragic predicament caused by their peacetime lethargy in seeking justice, should instinctively reach for the sword in self-preservation. But for America, far removed from the scene, to allow herself to be sucked into it under the illusory sanctions which have been discredited by modern intelligence, is to court national suicide.

This nation has been set where it is, and blessed with resources of strength and idealism for nothing less than a divine purpose. Deliberately to fling these away in another foreign war whose outcome is vague in terms of victory, and whose victory, if won, will be found loaded with the irreconcilable conflicts and hatreds which alliance in war only half conceals and actually exacerbates, is hardly less than a defiance of divine providence. American native idealism, it must be confessed, has become tarnished in the past two decades by a coating of cynicism which was the chief moral consequence of our participation in a previous foreign war. But the American people are peculiarly responsive to an appeal for cooperation in a genuine project to establish justice in the world.

The crucial character of the decision the nation is now at the point of making lies in the fact that it is a choice between the affirmation of our high mission and the renunciation of it. To go on in the course to which the President is committed, spells the renunciation of America's true mission. But we can stop where we are! By refusing to modify or repeal the neutrality law Congress will say to the President, Thus far, and no farther! We can proceed to build up our own defense against an incalculable future and continue to aid Great Britain within the limits of those commitments which, though they have been exorbitant, now involve our national honor. So to define our national policy is to preserve the one remaining chance of affirming the higher service the nation may render to civilization.

The burden of this higher service will not be assumed automatically. It will remain for those forces and agencies, and preeminently the Christian church, which represent the better way for nations and for mankind, to launch projects for the education of the national mind and the regeneration of the national will in preparation for the sacrifices which justice will require at our hands. Instead of wasting immeasurable billions of wealth in the insane destructiveness of war, let the nation be prepared by what Lincoln called the "better angels of our nature" to set aside these vast funds for the rehabilitation of the war-ravaged world when the conflict is ended. Let the way be opened now for a token installment of America's vast program of relief by carrying food and medicine to the impoverished and disease-ridden peoples of conquered Europe.

To do this, the obsession of our statesmen with the weird illusion that this is in any true sense America's war

must be broken. America's only genuine and rational responsibility in this war is to mediate for peace—not the peace of a mere armistice, but the peace of justice. Up to date we have sacrificed this high mission to the presuppositions of belligerency which our policy has carried. Let the people tell Congress, and let Congress tell the President that the neutrality law must remain intact and in force! Thus the hands of this great nation will be untied and the imagination of its statesmen kindled and released to explore ways for achieving peace which in their obsession with an ancient tradition now lie beyond their power to envisage.

With our policy and purpose thus defined and national unity thus achieved, and with all belligerents and the whole world made aware of our pacific purpose, the four freedoms can be offered "everywhere in the world" by this nation whose initiative and leadership would be backed not by threat of adding its might to the conflict, but by the high resolve of its people to bear their full share of the common sacrifice which a peace dictated by justice requires.

The Christian International

THE WAR broke upon the churches at a peculiarly unfortunate moment. Not that any moment which witnessed the outbreak of war could be regarded as fortunate, but that in this case Europe's return to conflict brought to an end "for the duration" the most promising unifying movements which the Christian community in the West has known since its division at the Reformation. Under the sense of tragedy inherent in the anarchic partitions of mankind, the churches had been striving for a decade with almost desperate zeal to achieve a new unity among themselves. In quick succession they had convened the conferences at Stockholm, at Lausanne, at Oxford, at Edinburgh, at Madras and at Amsterdam. Impressive international organizations, with bureaus and committees scattered everywhere throughout the Christian world, had been set up to project into the future the work of those conferences. Christian leadership preached the gospel of ecumenicity with the intense devotion of men who foresaw that the night was close at hand when no man could work.

Then the war came, and with it the frustration, at least for the present, of many hopes. The World Council of Churches remains on the drafting boards of the future. But there are warnings from many quarters that if it is not to be discounted in its religious service to the post-war world it must be so reconceived and reconstituted as to guard against any appearance of being an appendage of a possible Anglo-American world imperialism. Certain members of the exploratory committees established by the Faith and Order movement continue to exchange materials. But these are confined almost entirely to American and British centers, and there is acknowledged incompleteness in the consultations since almost no contribution can now be made from the Continent or from the storm-tossed Orient. The recent Toronto conference only emphasized the geographical and even cultural restrictions which the war has imposed upon these forms of ecumenical activity.

At the same time, however, there is a growing acknowledgment among the churches of responsibility for the nature of the world after the war. Can that world, under the impulse of the Christian gospel, be brought nearer to unity than was the world of the past? Some unifying force must be set to work if mankind's fate after the next armistice is not to be even worse than after Versailles. The need is unparalleled, and equally unparalleled is the responsibility. But the difficulties which block the way may well cause the stoutest heart to quail. Can the churches bear a major part in overcoming these difficulties and in unloosing unifying, integrating factors? Can Christianity, as they interpret it, honestly essay the task of becoming responsible for the nature of post-war civilization? Or is the prospect hopeless? Must the future be surrendered to pagan forces—an Anglo-American economic imperialism or Hitler's new order of race-crazed brutality?

The Christian churches may therefore be said to be facing two vital questions, one for the present and the other for the future. For the present and despite the war, can they maintain their own sense of unity, of a common faith, of a common message, of a common task? Can they transcend the war and strike hands above the battle-line? For the future, can they make this unity of purpose, thus maintained today when all other forms of human union are dissolving, function tomorrow to mold the nature of the post-war world order? Or, to put it in terms which contemporary political discussion has made familiar, is there a true Christian international today? And is there a discernible promise of an even greater Christian international tomorrow?

Had we been trying to answer these questions a few weeks ago, it would have been with considerably more hesitation than at present. For we find grounds for new confidence in the reality of a Christian international, both present and to come, in the arrival of the most recent (October) number of the *International Review of Missions*. Within the familiar brown covers of this quarterly we believe that we discern incontrovertible evidence that, in its missionary enterprise, the Christian church does possess a living movement, ecumenical in nature, world-wide in scope and understanding, and now at grips with the most tragic realities of contemporary life. As a source of reassurance for the present and hope for the future the "concerned" Christian—to use a Quaker term—could ask for nothing better than is presented in these pages. We are referring to this magazine not with any intention of reviewing its contents, but because it provides a perfect illustration of the fact that Christian missions constitute a genuine Christian international.

Reference to four or five articles in this October number will suffice to make our point clear. The issue opens with a study of "The Sino-Japanese War and the Christian Movement in China" by Professor M. S. Bates of the University of Nanking. The facts which Dr. Bates presents are not particularly new. He succeeds in making clear, however, the sense of vitality which has come upon the Chinese church in the midst of great tribulation, in

revealing the new sense of comradeship between Catholic and Protestant forces there, and in interpreting the nature of that persistent good will for Japan which has made the experience of Chinese Christians during days of war such an augury of a future international brotherhood. Balancing this is an article by Dr. C. W. Iglehart on "Japanese Christians in Crisis." It is astonishing how much information and insight Dr. Iglehart has managed to crowd into ten pages. Equally important is an article by the Rev. J. W. C. Dougall, of the Church of Scotland, on "Colonial Policy and the Christian Conscience." Mr. Dougall knows his Africa, and his study of what is required if the Eight Points—or any other charter for the future—are to be applied honestly in undeveloped regions under the flags of so-called Christian nations, is a remarkable document. Without falling into the pit of sentimentality, or espousing politically impossible courses, Mr. Dougall presents a fully rounded program whereby Christianity may discharge its obligation as "best friend" to millions of the most helpless and exploited beings on earth.

Special attention is also due the article by Dr. William Paton of London on "Towards Unity in India," and the extensive review by Professor Martin Schlunk of Tübingen of "German Missionary Literature Since 1939." Dr. Paton's article is peculiarly important because it contains a proposal for Christian union in India about which almost nothing is known in this country. This proposal, which has been sent to the Indian churches by the mission boards of Great Britain, suggests that the unity in faith which the churches have already discovered and avowed makes possible immediate unity in action, while problems of unity in order may be left to later solution. Obviously, there is a lead here not alone for India but for the Christian churches everywhere which are under a sense of sin in the presence of their divisions. Dr. Schlunk's article is notable for its revelation of true ecumenicity—the voice of the German churches speaking when other German voices are silenced because all other bonds with Germany have been broken.

We account this issue of this magazine important not alone for its content but even more for what it shows lying behind that content—the fact that Christian missions *are* the true Christian international. It has never been more important to recognize this than now. It is unspeakably distressing that a mood of retreat, of retrenchment, of restriction should have come upon the missionary service of the churches. True, the conditions under which missions must work are changing. In some parts of the world these conditions are more difficult today than ever before. There are a few spots in which for the moment political factors may even make a temporary suspension inescapable. But forced contraction of effort in one quarter can be compensated by expansion in another. In the light of humanity's need, difficulty should be a spur to the churches. Now is the time to pour all their available strength into the extension of the Christian international. Now is the time to support it up to the very limit of the effort made possible by political conditions. And beyond this, now is the time to begin to plan for the greatest expansion of missionary effort ever known the minute the guns fall silent.

The Christian churches of the West are crowded with young people eager to find a place where they can make their lives count toward the building of a world better than this which is now being shot to pieces. They offer magnificent material for a Christian crusade of hitherto undreamed proportions. The missionary cause, the Christian international, should open to these young people the most rewarding field of constructive effort on earth. Perhaps only a few can be sent out today, but a host with banners should be sent immediately after the war. Meanwhile, there is an opportunity to prepare this host in a way which has seemed impossible under former conditions, when the reinforcement of established stations has forced the sending out of recruits direct from college and seminary with little more than their devotion to sustain them.

We do not now need to talk in terms of methods, or of relations with younger churches, or of a score of other technical considerations which have been discussed in these pages in the past and will be again. The important thing now is to realize the vital role of the missionary enterprise today and in the post-war future. Here is the place where the ecumenical spirit of the churches and their world passion—if they truly have them—are finding expression in deed. Instead of fearing lest we stand at the close of the missionary period, the churches need to recognize this as the dawn of the greatest missionary opportunity ever offered them. It is dawn because the very conception of missions is changing. The enterprise is no longer one-sided. It is no longer to be plagued by the evil spirits of condescension or of paternalism or even of an ecclesiastical imperialism. It is becoming a world-embracing common enterprise—the bringing to power of a Christian international.

Exploration of Avenues

EDITOR THE CHRISTIAN CENTURY:

SIR: When a council, sacred or secular, comes to a deadlock, what does it do? You answer correctly, "It appoints a sub-committee to consider the whole question and report." And what does the sub-committee do? "It meets and after a frank interchange of opinion refers the whole matter to a few of its most trusted members." And what makes a member "trusted"? You again reply (and receive full marks): "He is a man who can be trusted not to go to extremes; he is not rash but widely known for his common sense; he is different from doctrinaire people."

Then, when the Trusted Few meet, what do *they* do? They once more go over the whole matter with perfect frankness. They realize how important it is first of all "to get round a table" or alternatively and, in sacred circles, rather audaciously, to "put all their cards on the table." They determine to leave not a stone unturned. (Do you agree that stones had better be left unturned sometimes?) They will go down to the foundations, or perhaps rise above the clouds which overhang the valleys.

But chiefly they will agree to "explore avenues."

I wonder whether you have ever thought what is meant by this delightful metaphor. What *is* an "avenue" in this

connection and how is it "explored"? It sounds a most welcome proceeding. I know a countryside rich in glorious avenues of elm trees. Some eccentric man gave much attention to the planting of these trees and he did well. I can think of few pleasanter walks than those avenues afford. But somehow it is not very clear what is done by synagogic persons when they "explore avenues."

An avenue must lead to some end. But are the explorers always sure what end they wish to reach, and is it enough to enter upon a way on the chance that it may lead to some worthy end?

I know that some of the lovely avenues of which I have just written are like the spokes of a wheel so that if I explore any one of them far enough I reach the same center. That of course depends upon my going the right way. If I go the other way which leads outward I arrive at a great distance from my associates who explore others of these avenues. Do the Trusted Members move along their different avenues toward a center or away from it and from each other? It is all very difficult.

But there is reason to fear that some of the avenues explored by Christian thinkers have been explored before and need not be explored again because they are known and fully described. It is a waste of time, for example, to go down them, if they lead to a dead end. That is where church history enters. It is a shocking waste of time not to study church history. Do travelers neglect maps? In any case the Trusted Leaders, who are busy selecting from the doctrines of the Christian church those best fitted for the New Day, might be saved the trouble of exploring some ways. They lead nowhere.

It is sometimes said that the modern world would have been different if X had known any history. At least history should close some avenues with a sign, "Dead End Street."

But I have left no time for the return of the Trusted Few to the sub-committee, or of the sub-committee to the council. It is sufficient to add that all are thanked most warmly for their excellent, well balanced, invaluable report.

Ever yours,

QUINTUS QUIZ.

VERSE

The Certain Guest

GRIEF is so commonplace a thing
The regal seek to flout
Its comradeship, make fast their gates
And strive to bar it out.

So commonplace a thing is grief
That even the spendthrift poor
Disdain to heed its urgent knock
Upon their crumbling door.

How vain the fast-barred door, the gate
Of mendicant or king!
Grief—when it will—companions you
Without your welcoming.

JOHN RICHARD MORELAND.

Weapons

THE weapons are not new. The eagle long
With diving talons, in an air attack,
Has slain the weak; while, to confound the strong,
The cuttlefish has raised a smoke screen's black.
The eel has hurled electric bolts to stun
Or kill its foe; the mantis and the fly
Have mimicked a leaf or some fierce daggered one
With cunning camouflage that duped the eye.
The hornet has its lance; the tortoise wears
Thick armor plate; the venom-squirting toad
Launches its gas attacks; while man, who shares
These weapons, finds a greater boon bestowed:
For he can wield them all, and has the mind
To swing them murderously on mankind.

STANTON A. COBLENTZ.

'Quietly Will He Arrive'

FORGOTTEN be the palpitating drums
And trumpets of our time. A Poet comes!
He will not need their martial blatancy
To make his presence known. For quietly
Will he arrive, and shun all noisy talk.
On our most humble roadways he will walk
And tell us how we strayed from God and truth.
He will renew old visions, stir our youth
With bright imaginings of things forgot—
Plain living, pure content and lofty thought.
By long-forsaken firesides he will sit
Rehearsing ancient glories, Heaven-lit;
His word will shame us for our hate and strife
And point the way, through reverence, to life.

THOMAS CURTIS CLARK.

Non Pro Nobis

LET us not wait to love until the rose
Sunfilled and somber grows.
Let us not for the heightening barley wait—
Spring may be late.
In the bleak wind the birds are shivering:
Let us not wait for spring.

Let us not wait to dream until we sight
The deep, the perfect night.
Let us not silence wearily attend.
Is this the end?
Harsh fires of war against the dark increase:
Let us not wait for peace.

EDITH LOVEJOY PIERCE.

Worship as Duty

By John Clarence Petrie

"CONFRATER Fidelis!"

"Yes, Father," replied a callow novice clad in the black habit and sandals of his religious community. Even as he spoke he leaped to his feet with alacrity, for monastic obedience is expected to be instantaneous.

"I saw that you were very fervent at Holy Communion this morning."

It was the morning chapter in the novitiate. The novices had risen at one in the morning to chant Matins and Lauds, had gone back to bed in their habits upon plain straw ticks spread over boards elevated a short distance off the floor. At six they were again roused from their slumber to rush down the hall to Prime and Terce after which they had heard Mass, received the Holy Communion, and spent an additional half-hour in silent thanksgiving. Then there had been the making of beds, the washing of faces and bare feet; then breakfast, taken standing in the refectory, breakfast of unbuttered bread and coffee. After that they swept hallways, put away vestments, scrubbed altar steps and did such other menial work as was assigned to them.

And now chapter. They had filed silently into the little chapel to say their beads. There had been no conversation since the recreation after supper the night before. There would be none until after dinner at noon—and even then not until Father Novice Master had granted permission. Sometimes he forgot, or the proper novice forgot to ask, and then they must sit about the long recreation room table, their hands busied with small tasks, in embarrassed silence, until finally the Master would enter, the guilty novice would ask the *benedicite,* the rebuke would be administered together with a punishment, and conversation would be permitted.

But chapter is not breaking silence any more than is the recitation of the Office or the making of the responses at Mass. Conversation is friendly talk among the novices. Answering the questions of the Master in chapter or of the professor in class is not conversation.

Fervent at Worship

Father Master had a queer little grin as he twisted the crucifix at the end of the rosary which dangled from his girdle. He was a kindhearted man, not highly educated, but gentle and saintly. Confrater Fidelis was all blushes as his morning ardor was referred to before all his companions. He *had* been fervent. There were times when he found his mind wandering even after he had taken our Lord's Body into his own. In such times, even with that blessed Christ nestling against his own heart, he had felt no warmth, no real communion. It was not that his faith was any the weaker. If only the Holy Rule would permit him at such a time to use a book of devotion. There was such a beautiful Thanksgiving after Mass in his pocket Missal beginning with the Song of the Three Children and the 150th Psalm followed by classic prayers composed by St. Thomas Aquinas and St. Bonaventure. If only he had time among his crowded days when every moment was taken up by something compulsory, he could memorize the lovely *"Adoro te devote, latens deitas."* But he did know the Anima Christi; he could say it over very slowly, dwelling on each phrase:

Anima Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me,
Et jube me venire ad te,
Ut cum sanctis tuis laudem te
In saecula saeculorum. Amen.

But on this particular morning he needed no external aid to his devotion. It seemed that the blessed Prisoner spoke to him. He, the sinful novice, snatched from the wickedness of the world, had been accepted. He felt he had turned a corner in his spiritual life. All doubt of his vocation left him. Our Lord had called him. Fears that he might not persevere until the end fled before the divine influence. That he could ever again fall into sin was now inconceivable. St. Paul on the road to Damascus had gone through no more complete conversion than he. His only thought was that since all sin had left him, what could he say when he went to confession in the long years ahead of him as student and priest and missionary?

The Protestant Way

Father Master did not torture him. He did not quench the smoking flax. "Sit down, Confrater," he said. But he went on. "Confrater Fidelis feels very holy today. How many of the rest of you feel very holy?" Heads hung, fair young faces blushed.

The purpose of the chapter was the instruction and guidance of the young monks in the intricacies of the inner life. Here was a job to do and the Master was no man to shirk his duty.

"One would almost think you were Protestants," he said. Confrater Fidelis was startled. He was the one convert from Protestantism in the novitiate. "That's the way Protestants act. They think they are holy when they feel holy. Isn't that true, Fidelis?"

Fidelis blushed more deeply. He had never thought of that. There were his uncle and aunt on the farm in Michigan. Without religious influence in his own home he had first been led into what seemed to him true Christian spirituality at that simple farm table where the great strapping uncle whom he admired and loved passionately had bowed his head before each meal to say a grace that came from the heart. There was no regular preacher in the village schoolhouse but there was always Sunday

school and evening meeting because the aunt of Confrater Fidelis had seen to it. She was superintendent of the little Sunday school, and also its organist and its main inspiration.

On Feeling Holy

But the Master continued. "Protestants think they are holy when they feel holy. That is how Fidelis feels today. He feels holy. Protestants don't go to church from a sense of duty owed to God. When they feel like staying home they stay home. The only excuse they need to give is that they have a headache, or they didn't sleep well last night. Catholics do not base their religion on feeling, but on obligation. It is precisely on the days when we are tired, when we don't want to go to Mass, when we would prefer to go fishing and yet from a sense of duty make the sacrifice for the voice of conscience, that we gain merit. What credit is it to go to church when you want to go? Next Sunday you may want to go somewhere else, then what? No, the religious life is not measured by the ease with which we perform its duties.

"Suspect your emotions. On the very days when you feel most holy you may be most remote from God. Your feelings may be nothing more than the result of a good digestion. If you are going to persevere in the monastic life it must be because you go on with unshakable purpose when the going is rough. It is when it is hard to pray, when you feel that God has deserted you as did our blessed Savior crying out on the cross, that you have your opportunity. That is true devotion, true spirituality. This fervor of yours, Fidelis, may be from the devil who wants to make you spiritually proud, trusting in yourself. Pride goeth before a fall. Maybe your fervor is from God, maybe not. Take it humbly without any credit to yourself whatsoever. Your time of trial will come. Then you will know whether you have been converted or not."

Confrater Fidelis did not persevere. Disillusionment and spiritual aridity came, and with them loss of faith. He left not only the monastery but the church to which it belonged. For a time he called himself an agnostic. But gradually a new faith came to him and in the end he found himself a minister in a Protestant denomination. Again and again since then the scene in the chapter room has rushed back into his memory as he has seen the apostasy of American Protestants. The answer they give is that they don't like the minister, or they are not greeted with sufficient sociability, or—they just don't feel like going to church today. Protestant subjectivism has reduced the church to an elective. Some people like to sleep, some like to read the Sunday paper and fool with the car, some like to go to the beaches, and some like to go to church. You pay your money and you take your choice.

Religion Without Roots

These apostates are not personally evil livers necessarily. Their private lives and their social virtues often equal those of churchgoers. It is not at all uncommon to find pagan virtues which excel those of many professed Christians. The revealing thing is that these good people are so rootless. They are unrelated to anything. Their only standard is subjective. What they happen to feel as individuals is what counts. There is no sense of responsibility for the church as a corporate body, uniquely significant in generating and preserving the very values upon which society and civilization are founded. That when they are dead and gone their own children will have no standards other than convenience whereby to guide their actions is something to which they are callous. Protestant individualism has run to an absurd conclusion.

Comparisons with the Roman Catholic Church naturally rouse resentment among Protestants. They do not think of that church as a model in any respect. Not for all the crowded churches on Sunday would they exchange their kind of church for that of the Roman Catholic system. But may not Protestants be allowed to forget for a moment their staunch opposition to the Roman system to learn a lesson even from Rome? The switch from authority without to authority within does not mean that each individual becomes a law unto himself. With all her faults the Roman Catholic Church has never wavered on the objective validity of the Christian revelation and the objective validity of the church's mission to teach, to guide, to conduct public worship.

Disease of Subjectivism

The disease of Protestantism is its subjectivism. Allow it to run on much longer and Protestantism will be doomed. Theologically this is being recognized even among so-called liberal Protestants. Practically the place to begin is with those who are not theologians—and that means certainly the children under Christian instruction —who should be taught from the beginning that the corporate God is not an elective but an essential, that it is not an option but a duty. From this type of learning by doing, it will be an easy transition to other regions of Christian thought and life. The idea of living according to the standard of Christian charity will follow much more readily if our worship of God proceeds under disciplined principle rather than upon the uncertainty of wavering feeling. Christian charity will be seen in its true light, not as the love which is like the attraction between a boy and girl, but as itself an austere, though tender, bond without which there can be no such thing as a Christian society. Christian charity does not say we must like our neighbor, but that we must love him. Love is not sentimentalism. It is not something we choose because we like it. It is closely related to the cross which we are commanded to bear.

One more reference to the old Master of novices. At least once a week he opened chapter by asking one of his pupils, "What is the first principle of the religious life?" The lad called upon responded without hesitation, "If any man would be my disciple let him deny himself and take up his cross and follow me." The voice of this Catholic monk pronouncing words uttered by his divine Master, the Master of Protestants as well as of Catholics, calls us not to a religion of subjective feeling, but of objective reality; not to ease and sentimentality but to faithful duty.

Let the Protestant church in its present desire really to be the church, preach that the worship of God is duty. The rest of the Christian life can be built on that.

Religion and the Sociologists

By Brewton Berry

MANY STUDENTS are positively precocious when discussing Hemingway, Steinbeck and Farrell but woefully ignorant of Matthew, Mark and Luke. They can defend their political and economic convictions with vigor, skill and a surprising amount of factual knowledge. But in debating religion they betray the innocence of a six-year-old or the juvenile skepticism of one who had just learned that there is no Santa Claus.

This is because religion, as everybody knows, has been crowded out of the college curriculum. In our large state universities one finds courses on everything from philosophy to cheese-making, but not on religion. Even in the church colleges, with which this writer has had some experience, the sciences are in the ascendancy and courses on religion have usually sunk to an inferior and unenviable academic status.

It is a mistake however to suppose that religion has been entirely banished from the college classroom. Even in those institutions where departments of religion are lacking and where no courses in the subject appear in the catalogs, religion nevertheless comes in for no small amount of attention. Professors of literature, psychology, anthropology, philosophy and history could not ignore religion if they had a mind to; and even geologists, physicists and biologists, as every college student can testify, do not succeed in excluding it from their lectures. It is therefore worth inquiring into the nature and extent of the attention that religion receives in our secularized curriculum.

Examining the Textbooks

To that end the writer has looked to his own field of sociology and has examined most of the introductory textbooks that have been published in recent years. To be sure, the textbook does not invariably reflect the sentiments of the instructor nor the content of his course. But professors do choose their texts and publishers are eager to bring out books that will be adopted. Textbooks therefore are rather good indicators of what sociologists throughout the country are teaching. And since the enrollment in departments of sociology is quite large nowadays, an examination of the textbooks in this field will throw some light upon the nature of the religious instruction that our college and university students are receiving.

Only one of the books examined fails to mention religion. E. T. Hiller's *Principles of Sociology* has no chapter on the subject, and from its index such items as "religion" and "church" are conspicuously absent. Even so, the author has not entirely expunged these words from his vocabulary, for they do occur here and there—incidentally, however, and not as social phenomena worthy of analysis. Hiller no doubt has his reasons but many will wonder at the wisdom of this omission.

This book is the exception. All the others discuss religion at some length, most of them having a chapter or two, and an average of five per cent of their pages, devoted to it. Granted that a twenty-page chapter of a book and two or three lecture periods are totally inadequate for giving a student an intelligent understanding of religion, it must be remembered that this is but one of the forty or fifty courses that will be taken during the four years of college. In short, higher education is far less secularized than is commonly supposed.

Foggy on Nature of Religion

What the sociologists teach, however, is another matter. Moreover, it is difficult to generalize about these books, for their authors manifest a wide difference in both their attitudes and their interests.

The least that one can expect, in this writer's opinion, is a sincere effort to treat the matter objectively. Most of these textbook writers do make such an effort and many of them succeed reasonably well. But there are exceptions. On the one hand we have books written for Catholic colleges, and by authors who make no bones about their religious premises. On the other hand there are authors who are no less dogmatic with their irreligion and who treat religion as an element of primitive and preliterate society, which is rapidly being superseded by scientific knowledge.

Religion, of course, has touched every phase of life, and as a subject for study it can be approached from many angles. Since there are so many aspects, the scholar must select certain ones and concentrate upon them. The phases of religion that seem to have interested the sociologists most are its nature, it origin and evolution, its functions and modern trends, changes and adjustments.

As to the nature of religion, the theologians themselves have had no end of trouble putting their fingers on it and expressing it in so many words. The sociologists therefore may be excused for their failure to arrive at a satisfactory definition. Even so, there is no excuse for the abominable definitions that one finds in a few of these texts.

Bias Against Religion

An obvious anti-religious bias is displayed in some of the books. Reuter and Hart, for instance, in their *Introduction to Sociology,* define religion as "an emotional attitude toward the unknown and uncontrolled," and insist that the attitude is generally one of fear. Several other authors compare the role of religion with that of science, and invariably to the discredit of the former. In their *Introductory Sociology,* Sutherland and Woodward describe the conflict between science and religion and conclude: "But the supernatural realm is not banished completely. . . . Science cannot penetrate all the mysteries of life and mind, and the unknown will still continue to thrill man, pique his curiosity, and lead him to postulate power in the supernatural." There is little in that position to arouse either the interest or the enthusiasm of the modern undergraduate. In the otherwise excellent chapter in their *Sociology,* Ogburn and Nimkoff devote several

pages to a section entitled "Fact and Fancy," the implication being that religious beliefs and experiences belong, not to the world of fact, but to that suspicious realm of the imagination.

Sociologists are as capable as anybody of discussing the phenomena of society objectively. They usually do so in their treatment of other social institutions, and some of them succeed in doing so with religion. Readers of *Introductory Sociology* by Cooley, Angel and Carr, or of Young's *An Introductory Sociology,* would have considerable difficulty in detecting whether the authors are believers or unbelievers. There are sociologists however who in writing their textbooks have trespassed upon the field of metaphysics and have made unwarranted statements concerning the validity of religious phenomena. Some employ their occult power in predicting the future of religion but, as happens with all fortune-tellers, their predictions fail to harmonize.

Most of them foresee that we shall always have religion with us, but Reuter and Hart forecast its survival "until such time as the universe of reality is completely understood in naturalistic terms." Hankins, in his *Introduction to the Study of Society,* sees the sciences taking over all of the important values and functions of religion. He concludes however "that there need be no fear that, if men cease to believe in God, they will straightway prepare to go to the devil. That is a vulgar notion." By no means all of these writers indulge in forecasting, but most of those who do insist that religion will continue indefinitely to perform indispensable functions, although its functions will undergo considerable change.

A Natural Phenomenon

In virtually all of the textbooks that have had any influence at all, religion is treated as a purely natural phenomenon, arising out of the nature of man and the circumstances of his existence. Lumley, in his *Principles of Sociology,* defines it as "belief in supernatural agency, and what is done about it." Most of these authors would agree substantially with him. Many of them emphasize the threefold nature of religion: the subjective aspect of belief, the emotional aspect of fear, awe and reverence and the objective aspect of worship, sometimes referred to as "techniques for controlling supernatural power." And they all discuss the wide range of variability in all of these aspects, from religion to religion, from society to society and from time to time.

The problem of the origin of religion receives much less attention than it formerly did. A generation back scholars were jumping from one primitive tribe to another, trying to find the seed from which religion had grown. They named ghost-fear, mana, animism or fetishism. From each crude beginning they would erect a series of stages through which religion was supposed to have passed in its evolutionary development. This fascinating but fruitless exercise has not been entirely abandoned. In these textbooks one finds occasionally a casual reference to something or other as having been the "origin" of religion, and one finds an author here and there who suggests levels or stages of religious evolution, as, for instance, animitism, animism, polytheism, monolatry and monotheism. But wiser scholars have abandoned the search for origins, and have discarded the theory that social institutions progressed through a single, universal, unilinear path of evolution.

Basic Function of Religion

The basic function of religion, if one relies upon these books, is that of helping man adjust himself to a capricious, unfriendly, unpredictable universe. Ogburn and Nimkoff begin their discussion with an account of life's "hazards, irregularities and perplexities," and Lumley refers to the same situation under the head of "the aleatory element." Religion to most of these writers is man's invention for dealing with the problem of bad luck.

That however is not its only function, as they see it. Life has its mysteries as well as its hazards. "When man lacks the real explanation of any phenomenon," say Ogburn and Nimkoff, "he invents one." Religion functions therefore in providing an answer to these perplexities, until science comes along and does a better job of it.

A third function commonly mentioned in these books is that of conservation. Religion, we are told, has functioned as a preserver of the status quo, as a conserver of social values and as a support for the mores and institutions of society.

Some books mention other functions: "an important balancing factor in personality," as well as its functions in education, politics, social service and recreation. But the impression one receives is that religion has served chiefly as an insurance against ill luck, as a makeshift science and as a prop for the status quo.

That religion has performed all of these functions in the past, and still does, nobody will deny. But that is not to say that these are its necessary, inalienable, eternal and universal functions. To many a person religion's chief function is that of giving unity, meaning and purpose of life, which is quite different from saying that man invented it in the effort "to make reality tolerable." And as for religion's being a conserver of the mores, an equally strong case could be made out for the fact that it has been a great disturber of the mores and a prolific source of motivation for social change. These thoughts have not been entirely overlooked by sociologists. Young, to mention only one author, does say that under a certain type of leadership religion may "become a distinctive factor in social change," and that it "helps to fulfill life, give it a richer, more pleasing and more personally satisfying meaning." That however is not the usual note that is sounded.

Social Readjustments

Sociologists do a better job in discussing the current changes, conflicts and adjustments that are confronting religion. Their books give much attention to such matters as the impact of science upon religious beliefs, the urban movement and its effect upon the church, the changes in our codes of morality, the rise of sects, the conflict of religion and nationalism, the trend toward unification and the like. All of this unquestionably helps the student to think of the church as a dynamic institution, to appreciate the changes going on around him and to sympathize with

the efforts of liberal religious leaders who are in the thick of this readjustment process.

The authors of these books and sociologists in general seem to have relied too heavily upon the findings of the anthropologists in their interpretation of the nature and functions of religion. That we "civilized" people can learn much from the "savages" is not to be denied for a moment. But the lessons to be learned from preliterate peoples cannot be applied to our own society automatically and indiscriminately. One does not go to anthropological data to find out the functions of our schools or of our government.

Religion, it appears, is often abused in our secularized college curriculum, but it is seldom ignored. And sometimes it is intelligently and sympathetically treated as a normal, legitimate feature of our society.

Wanted—A Cause

By Oswald Garrison Villard

THE REV. STANLEY HIGH is of those who are deeply concerned over the low state of our national morale. That is, he thinks the morale low because the people are not one with him in feeling that they ought to "tackle the gigantic job ahead with crusading zeal and spirit." The gigantic job ahead is purging the world of Adolf Hitler and bringing peace and good will to all the peoples of the earth by force of American arms. If he were on the other side of the fence Mr. High would surely not only feel that the American morale is high, but that the American people are setting a noble example in refusing to be stampeded into a war which can no more cleanse the world of the horrible poison of Stalin's communism and Hitler's national socialism than the last war succeeded in ending German militarism. That is the way we are all constituted. When the people are with us and back our ideas—why, how wonderfully discerning the plain people are and isn't that another marvelous proof of the success of our democracy!

Holding the President Responsible

But Mr. High was for some time such an important figure in the White House, with direct access to the President, and has lent his ready pen to so many good causes, that the letter he has recently contributed to the *New York Herald Tribune* deserves careful consideration. It is very illuminating in that he places the blame for the low morale he so deplores squarely upon the President. He is sure that at heart the President also wants to see the American people "tackle the gigantic job ahead with crusading zeal and spirit." But the trouble is that "so far the trumpets blown to call us have given forth a too uncertain sound. We are becoming an army, but not an army with banners. Aside from our hatred of Hitlerism and our desire for adequate defense . . . we are a people without a cause." But any such cause, Mr. High says, must have in it at least a really forward look, like other causes to which the American people have given themselves wholeheartedly in the past.

But there, suddenly, this letter ends. If Mr. High perceives the cause for which he calls he is perhaps reserving its identification for another letter to the *Herald Tribune*. Meanwhile, in this article he lays the groundwork for numerous others by accusing the President of not having made nearly as good a case for the war he desires as Woodrow Wilson made for his war in 1917. In the most delicate and respectful way he assures us that the President is responsible for the people's still feeling that it is his war and not theirs, because he has been guilty of furtiveness, lack of forthrightness, secretiveness, and lack of understanding of and confidence in the American people! Much of the time, it appears, his actions have made the public think that there is a greater desire to keep the facts from it than from the enemy. Mr. High is greatly perturbed by this lack of candor in the presidential character. Fathful still are the wounds of a friend!

In addition, Mr. High says of the "Great Charter" which emanated from the ocean meeting of Roosevelt and Churchill that "no such declaration by men of eminence ever fell flatter." It had no "forward urge," it seems; it was merely a "well edited expression of what the American people already overwhelmingly agree to." Mr. High lays this failure to a belief by Mr. Roosevelt that that was all the American people could take now and that if real peace aims had been stated a "vast and embarrassing controversy would be started." But Mr. High points out that avoidance of controversy has been no part of the genius of American Democratic leaders in the past and that this has only increased the country's uncertainty about its leadership today and "adds to its suspicion about what, behind the scenes, is in process of preparation."

Synthetic Excitement

All of this leaves me for one completely bewildered. Why, if our sacred cause is so sacred, must it all depend upon the trumpeting and character of one man, however exalted? If it is true that the task before us is such as to demand crusading zeal and spirit, if human freedom and all democracy rest upon our becoming an army with banners, then surely it cannot all depend upon the way one man speaks. Why, if the situation is as desperate and frightening as the war-makers insist, is it necessary to take solemn counsel as to what we shall now pull out of the hat and pass on to the people in order to make them leave plow and shop and rush to the market place crying, "Give us now our flaming swords"? And if the leader whom we must have at the head of affairs for the next three and a quarter years is what Mr. High thinks he is, then how can we possibly trust him to take any charter for humanity and lead us wisely, frankly, straightforwardly to the great

goal—even if a great cause is drawn out of the bag for us by Mr. High or someone else?

Mr. High is however right if what he is rather obscurely driving at is the need of a plan for the future world which is more specific and vastly more compelling than the "Great Charter" which died a-borning. I am glad that Walter Lippmann, too, has come to see that the time to plan for that world is at hand. True, he still thinks that we should fight Hitler, but he urges that we fight also by making clear to the German people what kind of peace they can have if they get rid of Hitler, thus helping them to realize that Hitler cannot end the war, that he must go on ever widening the circle of enemies, that only the Allies can end the war.

Mr. Lippmann and a Negotiated Peace

It is remarkably encouraging, even from one who so constantly shifts his ground as Mr. Lippmann, to have him saying that it is now "most desirable to cease talking as if a negotiated peace were a bad thing in itself," even though he says that what that means is fighting Hitler in the hope of attaining a German government with which a reliable and decent peace can be negotiated. That is the kind of thing which would have electrified the world had it come jointly from Churchill and Roosevelt—I mean the announcement that the Allies will treat *now* with a decent German government and that the alternative is senseless destruction leading nowhere. That would have aroused a response in the American people that would have thrilled even Mr. High. That would be by all odds the best trick that could be pulled out of the hat. That would have given Mr. High the cause that he is asking for—American leadership, not for war, but for peace.

Meanwhile someone might ask Mr. Lippmann why he is so sure that the Allies alone can make the peace. The horrible danger is that if we go into the war no one will be able to make peace. It is not only Hitler who widens the war circle. England has drawn Syria and Iran into it. Of course, since Britain bears the cross and battles for liberty, and the *New York Times* declares that these acts were clearly warranted on the ground of military necessity and are therefore ethically justified, no one must make the mistake of confusing them with Hitler's criminal aggressions upon small countries. Nonetheless Syria and Iran are now in the war and if we go in no one can foretell how many others may follow us. Did we not force Cuba, Haiti and a number of others to declare war the last time? Mr. Lippmann does not attempt to say that the Allies will win the war. He merely limits himself to saying that they alone can end it. I still believe that it would be far wiser to try to do so now than to wait until a peace of exhaustion is forced upon a ruined world.

To come back once more to Mr. High, I should like to say to him that there is one cause that will unite this country as nothing else can. That is the announcement that the government means to devote itself to the cause of keeping this country at peace and not to put it into war to preserve freedom of the seas. This so that it may continue to fulfill its noble destiny of holding up the torch of liberty to all the world; so that it shall remain the greatest democracy on the globe; so that there shall be one country left with the good will and the resources and the ardent desire to succor the dying nations abroad, to put the world back on its feet again when the slaughter is over. Above all the country would respond if the President were to say that never, never shall we stake the very existence of the most precious thing in the world upon the gamble of a war that no one can win and all may lose.

BOOKS

Back to Nature!

THE EIGHTEENTH CENTURY BACKGROUND, STUDIES ON THE IDEA OF NATURE IN THE THOUGHT OF THE PERIOD. *By Basil Willey. Columbia University Press, $3.25.*

NOT ONLY by the limitation imposed in the subtitle, but also by the author's explicit disclaimer in the preface, the reader is warned against expecting to find even a complete outline of eighteenth century thought, much less a complete history. It is perhaps well enough that this warning should be both given and received, for there are some aspects of eighteenth century thought not treated here which one might reasonably expect in a work that professed to give a comprehensive view of the period. And yet, the root of the whole matter is here. In eighteenth century thought, everything revolved around the concept of "nature" and the "natural." To trace the meanings and uses of that concept is to give, if not a complete account of the history of thought in that century, at least the best possible introduction to it and guide through it. And so dominant was the idea of "nature" in the nineteenth century, and so great its continuing prestige in the twentieth, that the topic is of vital and contemporary interest.

Seventeenth century thinkers had been in large measure preoccupied with the problem of knowledge. How can man have true knowledge? Rationalism and empiricism gave contrasting answers as to the method by which man could know the truth. Both often contradicted what was taught by authority, and those who relied upon the authority of revelation as their guide were widely at variance as to what it taught. So the earth was filled with jangling voices and with wars of religion which were (in one aspect, at least) simply an acute and violent form of the epistemological problem. The solving formula—so it was now suggested—was to be a return to nature and the natural. To be sure, "nature" was itself a term capable of holding many meanings. (One writer has enumerated eight, another eleven, and another sixty senses in which this word has been used.) It might mean what God had made as distinguished from what man had made. At any rate it was what was there before man complicated and confused it. Men quarrel, it was argued, not about what is natural but about the artificial constructs of their own misguided activity. Therefore the role of nature and a return to nature is to promote peace, tolerance and good will among men, pure and peaceable religion, intelligent and progressive science, and clarity and unity in poetry and all the arts.

From about 1680 and through the first half of the eight-

eenth century, there was so close an alliance between nature and reason that the reasonable could be defined as the natural and vice versa. It was the golden age of natural religion, of arguments from cosmic order and universal natural law to the existence of a super-Newtonian God, of natural morality, natural rights and a natural law for political societies. Basil Willey traces the many ramifications of these concepts through the literature of the period with consummate skill and in a style which makes the reading as delightful as it is informing. Optimism is the common characteristic of theology, science, poetry and social philosophy; if not an optimism of complacency and acquiescence, then an optimism of progress and perfectibility. No one doubted that man, by a natural use of the powers and virtues native to his human nature, was going on to glory. There was "a steady decline in what has been called the tragic sense of life."

Around the middle of the eighteenth century a change of mood appears. The age of reason was petering out. It was partly that the chariot of progress did not seem to be rolling along according to schedule, and partly that the critique of reason revealed the limitations of reason. Deeper insights into human nature showed that man is more than a reasoning machine. He has also emotions. An ideological divorce of nature from reason was followed by a new alliance between nature and feeling. From this also flowed a rich variety of consequences for the whole intellectual and cultural process, one of which was the romantic movement with its literary and artistic fruitage, while another (in part the same) was a revived recognition of the presence of an element of the mysterious and the inexplicable in the cosmos and in the life of man.

It is impossible here to do more than suggest the area in which this book's argument moves, and to testify that, for anyone who has an interest in the intellectual history of Europe and America and in those adventures of the human spirit which constitute the background of our own quests, Basil Willey's book will be a permanent treasure.

W. E. Garrison.

To the Sub-Freshman

Choose and Use Your College: How to Get the Most Out of College. *By Guy E. Snavely. Harper & Brothers, $2.00.*

As executive director of the Association of American Colleges, Dr. Guy E. Snavely offers prospective students much general and useful guidance about going to college. In ten chapters and two appendices he treats such topics as Why College, Which College, How College, What to Study, How to Study, Careers, Friendships, Health, College Life and Life Outlook, and lists the officially approved colleges and college loan funds. This book gives illumination and direction to the many who are bewildered by newspaper dispatches and radio broadcasts about campus capers and by the strange gossip about admission that circulates all too freely among both school students and college alumni.

The first chapter, "Why College?" consists of a running history of higher education and a general discussion of such pleasant terms as "broadened outlook on life," "disciplined reasoning powers," and "enriched personalities." The second chapter suggests a careful study of the catalogue and a trip to the campus if possible. Appendix A contains the names of all American colleges, and stars those which fulfill the requirements of the Association of American Colleges. It also indicates which are on the approved list of Phi Beta Kappa, although this information is not complete.

State aid, endowed scholarships and a long list of college loan funds are discussed factually, and there is some discussion of campus jobs that may be available.

Although the book is addressed to prospective undergraduates, it will be equally informative to their fathers and mothers. Alumni may read it and find that college isn't what it used to be in the good old days. The book deserves, and doubtless will receive, the attention of many a freshman, whether or not it becomes required reading for "orientation." It is a book on "consumer-information."

Forrest H. Kirkpatrick.

Books in Brief

The French Laic Laws (1879-1889), The First Anti-Clerical Campaign of the Third French Republic. *By Evelyn M. Acomb. Columbia University Press, $3.50.*

French politics, always complicated by many crosscurrents, was never more so than in the second decade of the Third Republic. The political questions relating to religion grew out of the opposition between two irreconcilable factors in the French tradition: on the one hand, the old but still vigorous Roman Catholic conception of a society in which culture and education should be dominated by the church, and in which the church should be "free" from all secular control and "free" to determine the extent and methods of its own control of the social order; on the other, the ancient tradition of Gallican liberties, the rising spirit of nationalism, and the conception of a liberal secular state as developed by the Revolution and Napoleon. The period to which Dr. Acomb devotes her detailed and carefully documented study was one in which the stubborn resistance of the church to just and reasonable reforms provoked legislation which took away some liberties to which the church is entitled. It is not easy for a state to grant even-handed justice, according to the principles of liberalism, to an organization which denounces liberalism and demands for itself a unique and privileged position. The struggles and reforms of this period were a prelude to the disestablishment which came in 1905. What is perhaps more important just now, they furnish a background for the present religious policies of the Vichy government, which is reversing the course of French history.

Yesterday Today, Life in the Ozarks. *By Catherine S. Barker. Caxton Printers, Caldwell, Idaho, $3.50.*

Isolation and poverty have combined to make the remoter districts of the Ozarks a cultural backwater. The natives of the more inaccessible parts of the hill country of northwestern Arkansas—and they do not consider themselves really "natives" unless their grandfathers were born there—have much in common with the Appalachian mountaineers. The conditions are on the whole probably worse, as intimately viewed by Miss Barker in her experience as a case worker for the Federal Emergency Relief Administration, but the same excellent human material of pure Anglo-Saxon strain is there. A broken and timbered terrain, a thin and rocky soil (outside of the rich bottomlands which are not in this picture), almost complete reliance upon agriculture, which is but meagerly productive, and a consequent low standard of living with no way of financing good roads or schools—the combination of these factors inevitably produces isolation and cultural stagnation. Inherited pride and independence provide a defense mechanism against any improvements that may be suggested from without. This, of course, is no description of the whole Ozark region, but only of its most isolated and backward sections. But even here life has a certain dignity and austere beauty which the so-

cial worker is glad to recognize. For one thing, there is more reluctance to go on relief than is usually found in cities. Miss Barker does not romanticize her theme. This is no "Shepherd of the Hills." She indulges in no fiction, and in only so much generalization as is amply supported by the specific observations and the factual data which she has collected at first hand. Though these might be called "case studies" they are no cold sociological reports but constitute a warm and moving document.

THE BIRDS OF AMERICA. *By John James Audubon. The Macmillan Company, $4.95.*

With inflation perhaps just around the corner, it is heartening to observe that it seems to operate in reverse for Audubon's marvelous opus. These wonderful colored plates were published about a hundred years ago in "elephant folio" at $1,000 a set. (A perfect set of the original parts is now valued at about $15,000.) Four years ago Macmillan brought out the complete work, with new and fuller notes, at $12.50 —in a smaller size to be sure, but big enough to render both the beauty and the facts. And now this 1937 edition is reissued at $4.95. There is no need to review Audubon at this late date, so the reviewer can only exclaim with admiration over the beauty and price of this new edition of the 435 plates in full color with William Vogt's foreword and descriptive captions. In a famous colophon the great Renaissance printer, Aldo Manucius, stated that it was his ambition to make his books "accurate, beautiful and cheap." He would approve of this Audubon.

THE STORY OF THE MENNONITES. *By C. Henry Smith. Mennonite Book Concern, Berne, Ind., $2.50.*

Among the smaller religious groups there is none whose history offers more that is of general interest than does that of the Mennonites. They represent one line of direct descent from the Anabaptists of the early sixteenth century, though from the first they were careful to dissociate themselves from the disorderly and fanatical minority which brought that name into undeserved odium. Their tradition is one of sturdy individualism in religion, complete voluntarism, and repudiation of alliance between church and state. Often persecuted, their insistence upon religious liberty has been a matter of principle. The first 500 pages of Dr. Smith's history trace the fortunes of the Mennonites in Europe. The remaining 300 pages are devoted to the settlements in America, where they were prisoners in many areas, and to the development of the several groups into which they are divided. Of especial importance just now is their persistent pacifism. During the First World War they furnished as many conscientious objectors as all other denominations put together, Quakers included.

MUSIC IN WESTERN CIVILIZATION. *By Paul Henry Láng. W. W. Norton & Company, $5.00.*

Histories of music have generally suffered from failure to relate their subject matter with the total cultural stream of which it forms a part. The same criticism can be made, in varying degrees, of most histories of art, literature, philosophy or Christian doctrine. The attempt to set the development of music in its wider cultural context is not without precedent. The most recent, and perhaps most successful, endeavor in this field prior to the publication of the work here under consideration is *Music in History* by McKinney and Anderson (1940). The excellence of that book does not render the present one superfluous. Professor Láng (musicologist, of Columbia University) planned his work on a magnificent scale, allowing himself something more than half a million words for the telling of the long and intricate story. Even at that, there are no wasted words. A well studied balance is maintained between the more general, or "background," materials and the specific data concerning music and musicians. The sections dealing in a general way with the Renaissance and with the baroque, classical and romantic movements—to mention only these among many of which the same might be said—exhibit sound learning and good judgment. The ample scale of the work affords room for a vast amount of detail in the history of music. The industrious reader and the student who uses the volume for reference will alike find ample rewards. A bibliography of more than a thousand titles and a copious index are further boons for students.

Books Received

The Story of the Bible. By Walter Russell Bowie. Abingdon-Cokesbury, $1.95. As a retelling of Bible history in the light of modern knowledge but also with a keen appreciation of all its hallowed associations, nothing quite takes the place of this book, now happily arrived at a sixth printing in six years and a reduced price.

From Carabao to Clipper. By E. K. and I. W. Higdon. Friendship Press, $1.00. (Paper at 50 cents.) The Higdons know their Philippines, through twenty years of missionary service there. Here they tell, briefly but with concrete illustrative details, the story of the changes in the islands since the American occupation, with special reference to the work of missions. This is a genuine piece of collaborative work. Mrs. Higdon is just as good a man as E. K., who has been secretary of the Foreign Missions Conference of North America and is now secretary for Oriental missions of the (Disciples) United Christian Missionary Society.

Squaring Up, Fifty Talks to Juniors. By Julius Fischbach. Judson Press, $1.25. Object talks for the junior congregation or church school, and remarkably good ones, free from the absurdities into which this form of discourse so easily falls.

Youth Explores the Bible, A New Story of the World's Most Popular Book. By David R. Piper. W. A. Wilde Co., $2.00. While most of the chapters concentrate attention on particular Bible heroes, the continuity is well preserved. Little direct use is made of the results of critical study, but the stories are told in such a way that the minds of readers are left open for further knowledge. The author says he tried the manuscript on high school and college students and revised it for interest and clarity as suggested by their reactions.

The Man Who Found Christmas. By Walter Prichard Eaton. W. A. Wilde Co., 60 cents. A modern *Christmas Carol* to the extent that it tells how certain bright young men with anti-Christmas sentiments—indeed they had formed a "To-Hell-with-the-Merry-Yule-Tide" club—learned what it was all about.

John McCormack, The Story of a Singer. Macmillan, $3.00. The life of John McCormack is a remarkable success story, as the life of any humbly born world-famous tenor must be, but it is also the record of a very lovable person and a highly intelligent man. Of special interest is the entirely convincing explanation of the fact that, with musical taste as good as his voice, he sang so many songs of no musical value. In brief: (a) even a sloppy and sentimental song says something if it is well sung; and (b) people liked these songs and he liked the people.

The Church's Opportunity in Adult Education. By Edward P. Wastphal. Westminster Press, $1.25. A well studied consideration of the whole educational program of the church as it relates to adults, including the nature, scope, subject matter and organization of adult education in the local church. Pastors and leaders may study it with profit.

Intellectual America, Ideas on the March. By Oscar Cargill. Macmillan, $5.00. (To be reviewed.)

Lady Sourdough. By Frances Ella Fitz. Macmillan, $3.00. Here's a success story as different as possible from John McCormack's—the story of a young woman, a stenographer, who went to Alaska in 1900 when the big gold excitement was on, and made her pile. This is a chapter in the epic of gold, told by

one who viewed it from a fresh and unusual angle. She tells it well.

Dead Ned and *Live and Kicking Ned.* By John Masefield. Macmillan, $3.00. The two novels, previously issued separately and now combined in a single volume, reveal their continuity even more clearly in this form. Even the fact that Ned was hanged by the neck until (supposedly) dead in the early part of the narrative, far from interrupting its flow, furnishes the link between its parts and gives occasion for the wide ranging adventures that followed. It reads like a whale of a tale for translation to the screen.

Thailand, The New Siam. By Virginia Thompson. Macmillan, $5.00. (To be reviewed.)

Social Learning and Imitation. By Neal E. Miller and John Dollard. Yale University Press, $3.50. This thorough analysis of the learning process as it is socially conditioned, and of imitation as a factor in the determination of individual and group behavior, is a product of Yale's Institute of Human Relations. Students of social psychology will find it especially valuable, not only for the contribution made by the authors' own research but for their summaries of the findings and theories of other scientists in this field. Although much of the material is distinctly technical, the clarity of statement, the employment of much factual data, and the treatment of many phenomena of crowd behavior (e.g., lynching, and the following of leaders) bring it within range of the intelligent but non-technical reader's interest and understanding.

Education in a Democracy. Edited by Newton Edwards. University of Chicago Press, $1.25. Eight lectures by members of the department of education of the University of Chicago, dealing with the principles and objectives of education in our country and at this time. These experts agree in repudiating the thought that the regimentation and disciplined obedience which have taken the place of education in totalitarian lands must be imitated here in the interest of efficiency. On the contrary, the developed critical intelligence of individuals was never more necessary, and this does not preclude education for social cohesion. New educational services are constantly needed to meet changing social needs as they arise. The lectures were delivered under the Walgreen Foundation for the study of American institutions.

The Painted Road. By M. Earlene Whelen. Wilmarth Pub. Co., $2.00. This is described as "a religiously inspired story in which the author describes, with touching simplicity, the good deeds and subsequent reward of a young minister . . . and the snares and pitfalls of the wide and inviting Road of Sin that lures all too many human beings from the straight [*sic*] and narrow path of Righteousness." The intention is so good that one would not like to speak unkindly of the book.

Recollections of an Old Fashioned New Englander. By Frederick W. Dallinger. Round Table Press, $2.00. Before Judge Dallinger was appointed, in 1932, to the United States customs court, over which he now presides, he had had long experience in politics as a member of the Massachusetts legislature and as a member of Congress. As a Republican he was chronically at odds with the party's central organization in his state. He was, by temperament and conviction, a reformer undeterred by considerations of party connection, and his strong stand as a dry further complicated his relations. He has always been a strong churchman, and what he says about the importance of maintaining a religious atmosphere in the home gains added force from the fact that his oldest son is a clergyman.

The Pocket Book of the War. Edited by Quincy Howe. Pocket Books, 25 cents. Sixteen chapters from as many current (or very recently current) books about the present war and the events leading immediately to it, followed by a chronology of the principal events from Germany's military occupation of the Rhineland, March 7, 1936, to the Roosevelt-Churchill Eight Points, August 14, 1941.

The Tragedy of X. By Ellery Queen. Pocket Books, 25 cents. The authorship of this mystery was a mystery until the recent identification of Barnaby Ross as Ellery Queen.

CORRESPONDENCE

What Good Is Christianity?

EDITOR THE CHRISTIAN CENTURY:

SIR: One word of comment on Dr. Imbrie's reply in the October 1 issue to my article on "America United—On What Level?" I pass over the caricature which Dr. Imbrie draws of my seven points—every one is twisted and made to look ridiculous. One of the first canons of discussion is a fair statement of the opposing position. This canon was broken, perhaps unconsciously, apparently in order to make a case; and the answer which was put in my mouth is too absurd to answer.

But I pass all that by and come to the really important thing in Dr. Imbrie's answer.

Dr. Imbrie said that *his* course of action would be as follows: "I would ask God to forgive me for having had a share in the world's crucifixion and to pardon my relapse to Old Testament ethic, and then I would proceed to beat my plowshares into swords and use them until this world is rid of all the forces which now make any equality of opportunity impossible, and then rebuild along the lines of Dr. Jones' seven points."

This is a very naive acknowledgment that war cannot be fitted into the Christian ethic. In order to go to war he would go back to the Old Testament for his ethic—a pre-Christian ethic. In other words, he would park this Christianity of Christ, go back to the pre-Christian stage of ethical development, "an eye for an eye," and leave out "but I say unto you" as impracticable and irrelevant.

This is a perfect statement of skepticism—the Christian way is irrelevant and impossible for a Christian to use. If I believed that I would repudiate the Christian way, bag and baggage. For what good is a way which you cannot use when you most need it? It fails you in the pinch. If so, I would have to suspect it in the ordinary moments of life, for it let me down in the crisis moment.

Dr. Imbrie thinks he can resume the Christian way later after using another method. Christianity is a cloak that you can put on and off at will. The difficulty with that is that when he goes back to pick up Christianity again it won't be there. It will have been lost in the process. For the means pre-exist in and determine the ends. Dr. Imbrie half sees all that and says that he will "ask pardon for his relapse." I hope he gets it, for he will need it.

150 Fifth Avenue, E. STANLEY JONES.
New York, N. Y.

Missions' Hour

EDITOR THE CHRISTIAN CENTURY:

SIR: A word of appreciation for your inspiring editorial "Missions' Historic Hour" in your issue of June 11, received a week ago. Many American papers fail to get through these days so that when one comes I sit down eagerly to read it through. I was much thrilled by this appeal, when the tendency of mission boards seems largely that of appeasement at a time when the people of this country are calling for more and more American workers.

At present I am the only American doctor left at the Canton Hospital and if I should leave now there would be no one to take my place. The Chinese staff would not be able to carry on without a foreigner on the spot and the oldest hospital in China would be forced to close its doors. Now word has come that my wife has been granted a visa to return to Canton. As soon as she arrives she will be able to take up again her work in connection with our school of 500 poor children, the remnants of our refugee camp school of 1,000 children.

Send more missionaries to China as fast as they can secure their

passports, and above all let the old missionaries return to their labors. The fighting lines for democracy are on the mission field in China as much as, if not more than, on the battlefronts of Europe.

Canton Hospital, Canton, China. WILLIAM W. CADBURY.

'Off to Tear the World Apart'

EDITOR THE CHRISTIAN CENTURY:

SIR: It is encouraging to know that so many people are interested in the ethics of war. Since my letter appeared in your October 1 issue, I have been flooded with letters, pamphlets, reading lists, membership cards, sympathy, advice and cheers from Maine to Texas and California and Hamilton, Ontario. All the writers are against war.

Yesterday we began our Sunday school course of study on "Seeking a Promised Land." We began with the first chapter of Genesis and discovered that God worked hard to give natural resources to all men everywhere; that he commanded them to be fruitful and multiply and have dominion over the earth and everything in it; but that nothing was said about one man being the boss of another one. Ten-year-old children are limited in their information and experience, but from considerable personal contact with them—including my own two oldest—I know that they can reason very deeply and can analyze cause and effect very well with only a little help. So we are off to tear the world apart and see how it ticks.

Keene, N. H. MARGARET DEMAR.

Is There Religious Freedom in the United States?

EDITOR THE CHRISTIAN CENTURY:

SIR: President Roosevelt quotes Article 124 of the Soviet constitution. This article establishes separation of church and state, church and school and guarantees freedom of conscience to the religious and irreligious alike. The President says that virtually the same rule is applied in this country. For example, he says, "On Pennsylvania Avenue anyone may preach religion on one corner and another speak against religion on the same corner without being halted." Mr. Roosevelt is apparently unaware that in the United States there are laws and court decisions not yet abrogated or overruled which discriminate severely against non-believers, and that unpopular religious sects are sometimes mobbed. That has been shown quite recently in the savage onslaughts against Jehovah's Witnesses, a small sect which criticizes severely the larger denominations. Far from granting freedom of conscience, "believers" constitute a favored class protected by the state. Church property to the value of several billions is untaxed though approximately half the population is not affiliated with any church.

Although severely attacked by Thomas Jefferson, blasphemy laws still exist in Connecticut, Delaware, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, North Dakota, Oklahoma, Pennsylvania, Rhode Island, South Dakota and Vermont. A case was decided by the supreme judicial court of Maine in 1919, resulting in a conviction. The sentence needless to say was not as severe as might have been inflicted in Massachusetts in 1641, in Connecticut in 1646, in Vermont in 1779 or in Maryland in 1649 when the death penalty was provided for those who "blasphemed" or "denied" deity.

Non-believers in future rewards and punishments and divine retribution are at a great disadvantage in the matter of taking oaths or affirming, and may be disqualified as witnesses or affiants or as holders of public office. Killers have escaped justice because their victims were non-believers and therefore the declaration of the dying man as to the identity of his assailant or the testimony of an "infidel" witness may be in the language of the Supreme Court "discredited by proof that he did not believe in a future state of rewards and punishments" (1897). Rapists have got off scot free for the same reason. Similar cases have occurred in New Jersey (1857 and 1918), Alabama (1929), California (1872 and 1915), Mississippi (1908), Missouri (1920) and in other states.

Wills and trusts by the unorthodox are precarious. No less a person than Daniel Webster assaulted the "anti-religious clauses" of Stephen Girard's will. Though the Supreme Court upheld the will, it did so on the ground that the instrument did not sustain infidelity or attack Christianity. Levi Nice provided in his will that certain real estate "shall go to and be held in fee simple by the Infidel Society of Philadelphia . . . and to be held and disposed of by them for the purpose of building a hall for the free discussion of religion, politics, etc." (1870). No specious reasoning was neglected by the supreme court of Pennsylvania in reaching the conclusion that the trust was invalid.

The Declaration of Rights in Maryland provides that an office-holder must believe in the existence of God; practically the same provisions are to be found in the constitutions of Mississippi, Texas, Pennsylvania, Tennessee, Arkansas, North Carolina and South Carolina.

It is not possible to give in this brief space an adequate account of the discriminations in the United States which deny to non-believers the equal protection of the Constitution and the laws.

Philadelphia, Pa. MARY WINSOR.

Today's Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I believe so thoroughly in the stand that I am taking here with reference to the Sunday morning services that I am glad that some word of it is given national publicity through your editorial. I am taking the liberty of enclosing the full statement about which you comment as it is not clear from the editorial whether the statement was in your hands or whether the information upon which comment was made had been relayed to you only in part. I should like in the most friendly spirit to take exception to the conclusion to which the editorial comes. So far as I know there is nothing in the public statement that I made which indicates in any way that I propose to close my pulpit on Sunday morning to the considerations of the great glaring social sins which have precipitated the present tragic conditions in the world. One does not need to mention Hitler, war or discuss specific phases of the international situation—as for example aid to Britain and things of that sort—in order to deal with the great fundamental eternal issues involved in the present situation.

You will note in the statement that I carefully said, "specific phases of the international situation," not the general truths underlying the international situation. Furthermore, you will note that I used the phrase, "life's tragic immediacies." It is with these that I am not going to deal. The sentence however, "They need to sit in the presence of those great eternal truths which have survived many dictatorships and will survive the menace of the present one," seems to me to cover exactly the kind of preaching which you indicate in the last part of the editorial should be carried on in the pulpit today. A pulpit, in my judgment, can be free of fear, war and Adolf Hitler, as I state in the close of that article, and yet can be effectively serving to call attention to the fact that the ideals and principles of the Kingdom of God are the essential ideals and principles for the future of the world and that the tragic experiences of all ages result in failure through the social consciousness of any age to apply these principles of the Kingdom of God. Furthermore, I have the feeling that these great essential truths which underlie the present situation can be discussed with far more effective results before a congregation if these immediacies are eliminated.

Plymouth Church, Brooklyn, N. Y. L. WENDELL FIFIELD.

When Did Adam Fall?

EDITOR THE CHRISTIAN CENTURY.

SIR: Orchids to Vlastos for his critique of Niebuhr's analysis of human nature. Certainly Niebuhr underestimates man's "power of mutuality or community," the gregarious nature of

man which mitigates isolation, insecurity and anxiety. But the key to Niebuhr's pessimism about man is found more basically in his ultimately dualistic view of human nature. Just as Niebuhr succumbs to the kind of political hypocrisy he so violently criticizes in others, so he resorts to the error of dualism against which he exercises such high-powered eloquence. This, I presume, is one more monument to original sin.

Niebuhr's dualism appears in this book mostly by implication, since he can hardly espouse it openly. The nearest to a clear statement of it is found on pages 279-280: "In placing the consciousness of 'original righteousness' in a moment of the self which transcends history, though not outside of the self which is in history, it may be relevant to observe that this conforms perfectly to the myth of the fall when interpreted symbolically. . . . Adam was sinless before he acted and sinful in his first recorded action. His sinlessness, in other words, preceded his first significant action and his sinfulness came to light in that action." In lectures Niebuhr has more than once specifically stated that man displays his "perfection before the fall" in moments of "self-transcendence" and of contemplation, but that he returns to sin as soon as he returns to action.

This dualism is thoroughly in line with Niebuhr's advice to pacifists to retire from any political or social activity if they would maintain consistency and preserve their true vocation. But if *any* action involves sin, why not try suicide?

On the contrary, Christian pacifists regard their true vocation as action in reconciling enemies, relieving misery, reconstructing society. Man transcends his selfish pride not in contemplation but in deeds of humble service and love.

Returning to the myth of the fall, observe that Adam lived in the garden "to dress it and to keep it," naming the birds and beasts, living unashamed with Eve. It was the *contemplation* that he might have knowledge of good and evil, and the realization that he was naked (i.e., an isolated self apart from nature), that was Adam's first "significant action" according to Niebuhr. To me it is much more significant that Adam could eat and sleep and live a normal life without sin, before he had occasion to contemplate his own self-transcendence and separation from nature.

But this was all before the coming of Christ. With the fact of Christ in the world, it is useless to discuss the problem of original righteousness, since in action this cannot be distinguished from the operation of the grace and the love of Christ working through his followers and in his Body the church.

No Christian claims to be righteous in himself, but only that Christ's love flows through him and is manifest in the fellowship of the church.

Community Church, Fairfax, Calif. — WILLIAM W. MEYER.

Program for a Church College

EDITOR THE CHRISTIAN CENTURY:

SIR: American education divides itself today into two classes: secular and religious. It will not be fair to say that this division corresponds with the easy division between tax-supported institution and church-related college. The two pictures are not congruent. There is a heap of religious teaching and wise student counseling in some of our state institutions, and there are colleges, so-called "church-related," where the resources of inspiration and the depth of Christian purpose have gone dry.

We speak so glibly of a "Christian college" and what it should do. Behind these words there sometimes appears to be the suggestion of omnipotence—a suggestion which any college administrator knows to be utterly false.

The college campus is a cross section of American life. Most of the forces of good and of evil have a bowing acquaintance on the campus. Many of the college denizens are by family training religious illiterates; Sunday school has not touched them with any noticeable marks of power. The fever of American cynicism is in their blood. To these there are always some glorious exceptions.

These comments are not offered as alibis; nor are they intended as discouragements. But they suggest the complex problem which the college administrator faces when he buckles down to study how he can make his institution a Christian college, not alone in purpose but in achievement as well. Quickly he recognizes his need for a program to undergird and to fulfill his purpose. To this end, may I make some suggestions?

1. Let the objectives of such a program be clearly defined. Let such a statement include those needs and those experiences which are common to all men: an individual's discovery of God; the experience of practicing fellowship with other men and women; the continuous search for a usable, livable philosophy of life which is adequate for these days of crisis; a Christian scale of values whereby the student can distinguish between the important and the unimportant, between the first-best and the fifth-best; an acceptance of personal responsibility.

2. Let there be a curricular program of live courses in religion, with the emphasis not on theological controversies or denominational differences but on the issues of contemporary religious living. Let these courses be aimed at the interest of the non-ministerial student, whose future place in the church should be that of an intelligent, responsible layman. Let such courses include the study of the life and teaching of Jesus and the understanding of both Old and New Testaments, and in addition let them deal with the major religious problems with which our day is struggling: the meaning and direction of life, God and the individual, the activities of social responsibility.

3. Let there be a faculty with warm sympathy for the thesis of putting the practice of the presence of God and the practice of fellowship with man at the heart of the college experience. Let such a faculty disagree heartily if they will on intellectual matters; let them be those who treasure widely divergent emotional experiences; let them differ on their definitions of religion and God. But let them be one in desiring for their students a unifying of knowledge and of experience about a focal point of religious faith.

4. Let there be a fostering of the experience of worship, both in small groups and in large, supported by clear understanding of what that experience of worship can be and how it serves to fortify and clarify religious living.

5. Let there be maintained on the campus strong student organizations, whose programs and activities shall represent the best combined student-faculty thought of the campus. Let them be faculty-counseled but student-controlled, for a student group like an adult group has the right to learn by making mistakes. Let these organizations in their several areas of student interest minister to the student need for the cultivation and the expression of religious living.

6. Let there be a group of campus visitors by which the strongest and the wisest of the country's leaders in the field of religious thought and Christian living shall be brought to the campus for brief visits, so planned as to allow these guests to share themselves with the student, not alone from the speaker's platform but in the dining halls, the fraternity houses and the dormitories as well.

7. Let there be the cultivation of deep conviction—conviction that comes slowly, wrought out of the granite of experience, and of the sort that is possible only as student immaturity gives place to student maturity. Likewise let there be nurtured a wise tolerance for disagreements.

8. Let there be a college administration that is itself sensitive to spiritual needs and values, and capable of fostering respect for religious living on the part of the students and the faculty, both by precept and by example.

9. Let there be an advisory council of wise hearts, apart from the campus but associated closely with it in interest, which shall periodically evaluate the program and make constructive suggestions for increased effectiveness.

10. Let there be a sturdy group of alumni and friends, fully informed on the college program and heartily approving both its intent and its activities. There will be need for the constructive suggestions and the encouraging support which such a group can offer. This support may be a word of appreciation well spoken or a contribution in that spot where a gift may be most needed.

Denison University, Granville, Ohio. — KENNETH IRVING BROWN, President.

NEWS *of the* CHRISTIAN WORLD

Alabama Drys Win Victory

County Option Prohibits Liquor Sale in Two-Thirds of State—Tuskegee Receives Federal Grant

(Correspondence from Alabama)

BIRMINGHAM, Oct. 15.—The latest wet-dry referendum in Alabama was in Madison county, where one of the great defense projects of the government is under way. Several years ago the county voted for the legalized sale of liquor by a margin of more than 800 votes. It was generally accepted, at least outside this county, that this year the wets would win again. But the returns showed 2,177 votes for the prohibition of the sale of liquors and 1,796 for retention of the state store system. This result in a county believed to be definitely wet has heartened the dry forces of the state. It prophesies the return of Alabama to the dry ranks when there is opportunity for a state-wide election. No change in the present county law is possible until 1943. Approximately two-thirds of the 67 counties are dry.

* * *

Churches Lead in Community Chest

In the Birmingham campaign for the community chest the movement has always had the support of the churches of the city. This year again the churches lead the way in the observance of "Community Chest Sunday."

* * *

Methodists Elect New Editors

Having completed six years of service as editor of the *Alabama Christian Advocate,* Birmingham, Foster K. Gamble requested acceptance of his resignation. The board of publication accepted his resignation and elected as his successor Acton E. Middlebrooks, now pastor of the Methodist Church of Demopolis, Ala. As editorial assistant and business manager, the board named Samuel T. Slaton, pastor at Red Bay, Ala. Both men have had experience as members of college faculties, as conference secretaries of Christian education and as ministers. They enter upon their duties early in November. The *Advocate* is the official organ of the Alabama, North Alabama and Memphis conferences of the Methodist Church.

* * *

Large Conference To Meet

Nov. 5 is the appointed time for the meeting of the North Alabama conference of the Methodist Church, its third session since union of three Methodist bodies was formally approved. Its church membership total of 159,891 makes it the fifth-largest of the conferences of the former Southern church. It is larger than any single conference of the Boston area, the New York area or the Philadelphia area of the former Northern Methodist church. In this large Methodist body are 410 ministerial members, 75 retired list, 340 pastoral charges and 878 local congregations. For the last church year contributions for all church causes totaled $1,319,000. The 1941 session of the conference will be held at Ensley, Birmingham, with Bishop J. Lloyd Decell presiding.

* * *

Federal Grant to Tuskegee

Included in the list of schools of nursing to which grants of funds have been made by the Federal Security Agency and the United States Public Health Service is the school of nursing of the Tuskegee (Ala.) Institute. This school for Negro students, founded by the late Booker T. Washington, has made valuable contributions to the Negroes of Alabama and of the south, and to the whites as well. Its program and its activities have helped toward the cultivation of better race relations in all our territory, and Tuskegee Institute has the good will and sympathetic support of our people.

* * *

Christian Churches *Vote Million*

Delegates from three states were in attendance at the 59th annual session of Christian Churches, held in Birmingham, Oct. 8-10. The convention program featured the work of the ministry, of the women's societies and the organizations of the young people, and the reports indicated a year of substantial gains in all activities of the church. The convention pledged the cooperation of the churches of Alabama and of the Alabama area in the effort of the denomination to raise an emergency fund of $1,000,000 above normal expense funds to meet increased needs caused by the world conflict.

* * *

Regional Conference of Catholic Leaders

The regional catechetical conference of the Confraternity of Christian Doctrine, sponsored by the Catholic Church, was held in Birmingham Oct. 5-7. This conference was attended by more than 2,000 of the clergy and laity of the Catholic Church, representing the states of the south and west. In the list of speakers were internationally known leaders of the church. The closing session of the conference was featured by an address by Msgr. Fulton J. Sheen of Washington, D. C.; his subject, "Revolution and Counter-Revolution."

JOHN S. CHADWICK.

New Jersey Methodists for Feeding War Victims

The New Jersey conference of the Methodist Church adopted resolutions declaring it to be the duty of all Christians to oppose "a deliberate policy of starving into submission those with whom we may have political disagreement." Opposition to the resolution was led by Dr. Harold Paul Sloan, former editor of the *Christian Advocate,* official Methodist weekly. Dr. Sloan however fathered a resolution in favor of raising funds to pay the expenses of Methodist c. o.'s in work camps.

Ask Fair Play For Japanese

Californians Seek to Improve Relations —Seminary Notes 75th Anniversary —Communists Picket Church

(Correspondence from Northern California)

SAN FRANCISCO, Oct. 4.—Galen M. Fisher, secretary of the northern California "Committee on Fair Play for Citizens and Aliens of Japanese Ancestry," has released an appeal "to all patriotic fellow Californians to foster in their own communities a popular attitude which will assure security, personal dignity and livelihood to all resident Japanese, citizens and aliens alike." The statement points out that three-fourths of the 100,000 Japanese in California are citizens. While the organization of this committee is timely, the tension has thus far been accompanied by few gross violations of justice and by good sportsmanship toward Japanese. Insurance companies are said to have little fear of violence against Japanese property. The annual conference of nearly 500 "Nisei," or second-generation Japanese, meets Oct. 17 in St. John's Presbyterian Church.

* * *

Muste Speaks To F.O.R.

Much disappointment was felt at the Fellowship of Reconciliation conference over Muriel Lester's inability to attend owing to her detention at Trinidad. For the past five years she has spoken here each year to great audiences. A. J. Muste, who is deprived of her assistance, has aroused much interest in the conference. While 15,000 soldiers were parading last night in Market street, he was opening the F.O.R. conference in First Presbyterian Church. Caleb Foote, Harvard '39, who was managing editor of the *Crimson,* is now acting youth secretary of this pacifist organization.

* * *

Conservative Ministers To Hear Scherer

Paul E. Scherer of Holy Trinity Lutheran Church, New York, and Louis Evans of Hollywood are to be the main speakers for the seventh annual conference of the Evangelical Fellowship which convenes for a three-day session in the First Presbyterian Church, Berkeley, Dec. 28. Willis R. Hotchkiss, a Quaker missionary in Kenya colony for over 40 years, is announced for the missionary hour. Past speakers have been chosen because of conservative emphasis in theology.

* * *

Pacific School Notes 75th Anniversary

Pacific School of Religion will celebrate its 75th anniversary on Oct. 9 by granting several honorary degrees to alumni. Members of the faculty and others are scheduled to discuss changes in the religious world at an all-day meeting. George T. Tolson, retiring professor of church history

and librarian, will be honored at the alumni luncheon for his 39 years of service. Visiting professor this semester is Clifford Manshardt of Bombay, India, a Congregational missionary for the past 16 years. He is in charge of a social workers' training school under the Tata foundation. Harry Thomas Stock of Boston, Congregational youth secretary, will be in residence the second quarter. Lecturing this semester also are two Germans, Fritz Kunkel and Frederick Spiegelberg. Norman Thomas is scheduled to speak Oct. 17.

* * *

And So Forth

Communist sympathizers passed out leaflets on the sidewalk in front of Berkeley's First Congregational Church following Vere V. Loper's sermon on "Christianity Confronts Communism."

Bishop R. O. Hall of Hongkong, en route to General Theological Seminary, New York, in an interview yesterday predicted that the Japanese invaders "would have to withdraw because of the passive resistance of the Chinese millions."

Governor Olsen's veto destroyed hopes for a measure permitting school boards to release children for religious instruction.

Harry Clayton Rogers, for 33 years pastor of Linwood Presbyterian Church of Kansas City, is organizing a new church at College City for the Presbyterians. Henry P. Veazie offered his new Episcopalian church for the first service on Oct. 19; it will be a communion service.

Warden Duffy was dinner host to a group of 50 ministers who journeyed to San Quentin penitentiary to advise concerning the best use of the $60,000 state appropriation for a chapel.

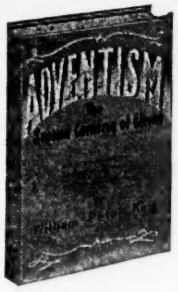
The First United Presbyterian Church celebrated its 75th anniversary with a dinner Oct. 3.

President Frederick May Eliot of the American Unitarian Association gave the address at the 50th anniversary of Berkeley's Unitarian Church. He also spoke at the Starr King School exercises when William S. Morgan retired from the presidency. The new dean of this Unitarian Theological Seminary is R. W. Brenner.

STANLEY A. HUNTER.

Lutheran Editors Call For Unity

Steps which would lead eventually to complete Lutheran unity were discussed by leading Lutheran editors at the national convention of the Lutheran editors and publishing house managers association in Minneapolis. E. E. Ryden of Rock Island, Ill., president of the American Lutheran Conference, declared that "formation of a federation patterned, perhaps, along the lines of the American Lutheran Conference in which all Lutheran bodies might unite and still maintain their autonomy, should be the first step toward unity. Such a federation would provide a practical basis for unified Lutheran action now. The present war has had a profound effect in influencing thought of Lutheran leaders toward unity." Speaking for the Missouri synod, Theodore Graebner, St. Louis, editor of the *Lutheran Witness,* said agreement of all Lutheran groups to help care for "orphaned" foreign missions and to coordinate Lutheran activity at army camps were important new contributions in the direction of Lutheran unity.

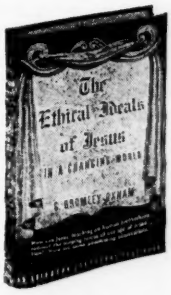


ADVENTISM: THE SECOND COMING OF CHRIST

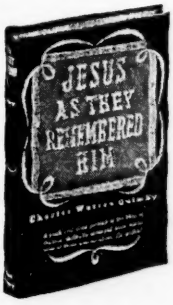
William P. King • Unusual pertinence and timeliness has this book, in a day when wars and rumors of wars are once again making the topic of "the second coming" a hot-spot of dispute. "Dr. King brings light rather than heat to the discussion . . . with impressive thoroughness, tolerance, and insight making clear the passages in the Old and New Testament on the nature of 'things to come.' "—*Dr. Halford E. Luccock.* **$1**

THE ETHICAL IDEALS OF JESUS

IN A CHANGING WORLD



G. Bromley Oxnam • Every chapter of this book throws new light on Jesus' essential religious convictions and their applicability to the highly complex order of modern life. The pages are alive with vital facts and personal experiences in world affairs, illuminated with an indisputable understanding of history, and saturated with spiritual wisdom. **$1**

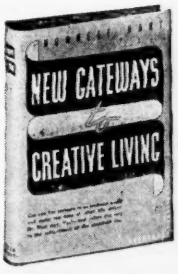


JESUS AS THEY REMEMBERED HIM

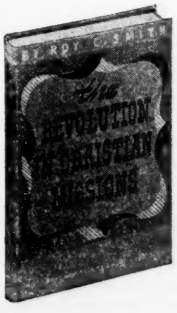
Chester Warren Quimby • The records of what men knew about Jesus are analyzed here from twelve essential points of view: HIS ENVIRONMENT, HIS HERITAGE, HIS BODY, HIS EXPERIENCES, HIS MIND, HIS EMOTIONS, HIS MOTIVES, HIS UNPOPULARITY, HIS DISTINCTIVE QUALITIES, HIS PERFECTION, HIS GOSPEL, HIS ACHIEVEMENTS. The result is a strikingly fresh and vivid portrait of the great Personality.

"Informing, inspiring, and illuminating."—*Dr. E. S. Brightman.* **$1.50**

NEW GATEWAYS TO CREATIVE LIVING



Hornell Hart • This unique book sets forth not mere theory but a scientific, operational technique for putting the creative energies of the inner world to work in transforming the outer world. Step by step, Dr. Hart charts the road and opens the gateways to victorious achievement, explaining in concrete and practical terms how happiness may be wrought out of the materials of daily living. **$1.75**



THE REVOLUTION IN CHRISTIAN MISSIONS

Roy L. Smith • "The total problem of the Church in miniature" is disclosed in this examination of the problems of the missionary enterprise. Dr. Smith traces the progress of the missionary movement, describes the crises it has had to face, distinguishes between pagan and Christian philosophies, and analyzes both the perils and the opportunities which confront missions at the present time. He then forecasts tomorrow's conditions for the expansion of Christ's Kingdom. **$1.75**

At Your Bookstore! • **ABINGDON-COKESBURY** • PRICES SLIGHTLY HIGHER IN CANADA

Laws Violated In War Effort

Canadian Lotteries Defy Criminal Code —United Church Consciences Restive—Bible Lectures Popular

(Correspondence from British Columbia)

VICTORIA, Oct. 10.—Lotteries and raffles are frequently resorted to as a method of raising money for patriotic purposes in British Columbia as in other parts of Canada. Automobiles, articles of jewelry and even houses are disposed of in this way and considerable sums are involved. This is in direct violation of the criminal code of Canada. At present in Victoria three cars are being raffled to raise funds for the lord mayor's project in London, Eng., of helping those who are rendered destitute by war. Thus, to save democracy, the laws of a democratic country are deliberately violated to make a contribution to a fund sponsored in London, the heart of the democratic British empire.

* * *

Churches Wink At Violation

On this the churches have little to say, inasmuch as the same criminal code of Canada exempts churches from this law where small sums are involved and where the consent of the mayor of the community has been obtained. The Roman Catholic Church frequently employs this method of raising money and other churches do so on occasion. It takes a clearsighted moralist to show the churches their immediate duty in this matter. Some church bodies have declared in the strongest terms against the use of lotteries and raffles within their own communions. Ministers declaring against it in its wider public phases would forthwith be accused not only of hypocrisy but of pro-German tendencies.

* * *

Ethics of Church Finance Queried

Another fine problem for the Christian moralist is the plan of the United Church of Canada for the reduction of a deficit in terms of the purchase by its members of government war savings certificates, transferred to the ownership of the church, to mature in seven and a half years. The amount of the deficit is $1,750,000 throughout the whole United Church. The allocation for British Columbia is $90,000, of which over half has already been pledged. Considerably over one-third of the total amount has been pledged in the entire dominion. In this province as elsewhere there has been a great deal of searching of conscience as to the legitimacy of such an association of the church as such with the war effort.

* * *

Opposition Gets Little Attention

Opposition has been remarkably mild and unobtrusive. Where it is persistent direct gifts may be and are being made to the project. Hesitancy is mitigated when it is pointed out that normally church financiers, faced with the responsibility of the investment of church funds for short or long periods, choose dominion securities as the best way of discharging their responsibility, and thus indirectly involve the church and all contributors to maintenance and missions in state projects whether of war or peace, making detachment really impossible. The church is thus held to be in league with Caesar, whether it would or no, in the bewildering labyrinth of modern finance.

* * *

Draft Objectors Work Hard

A letter from a British Columbia conscientious objector to military service, a Sunday school superintendent who is now laboring as a roadbuilder in the mountains near Banff, says in part: "As I write this letter the strains of 'Stand up, stand up for Jesus,' are drifting in from the next tent. Life here in camp is one of the most spiritually uplifting experiences of my life. The continual battle of sects is sometimes disheartening in town, but here all the boys are like one big family. The largest groups are Seventh Day Adventists and Christadelphians, but there are also Baptists, United, Pentecostals and Brethren. Every man is an excellent worker. The work consists of ditch-digging, road-building, bridge-building, forestry work and building demolition. Worship and song services take a great deal of our time and they are a great comfort." The camp is called—and it is duplicated in many parts of Canada—the "Alternative Service Camp."

* * *

Norwood Says U. S. Is Generous

F. W. Norwood of St. Andrew's-Wesley United Church, Vancouver, has returned to his pulpit from a summer ministry in New York. He is quoted by the *Vancouver News-Herald* as declaring upon his return that "the United States is abundantly generous and Americans are neither pacifists nor isolationists." J. B. Skene of Central Church, Vancouver, moderator of the General Assembly of the Presbyterian Church in Canada, last Sunday visited Victoria for the 75th anniversary services of St. Andrew's Church.

* * *

And So Forth

Toronto recently sent an ambassador to British Columbia in the person of R. T. Christie Innis, minister of Knox Presbyterian Church, Toronto. He gave lectures throughout the province under the general title, "The Undimmed Light." At the same time, though by no prearrangement, Spencer Elliott, dean of the Anglican Cathedral in Victoria, went to Toronto and gave a lecture to the Trinity and Wycliffe alumni associations on the subject "The Power of the Bible in a World of Conflict." These lectures east and west by these two distinguished churchmen dealt with the Bible as our anchor in storm and were received by people and clergy of all denominations with gratitude and appreciation.

As yet there is no move on the part of government, dominion or provincial, to curb expenditure on liquor or to divert its revenue to war purposes. This province has a total of 569 liquor-making, liquor-drinking and liquor-selling agencies, with an annual bill of $19,000,000, which is $27 per capita.

HUGH MCLEOD.

Educator Hits U. S. War Policy

Declares Government is Betraying Youth—LaFollette Analyzes Our Disunity—Colorado Has Tourist Flood

(Correspondence from Colorado)

DENVER, Oct. 9.—Dr. George Willard Frasier, president of the state College of Education at Greeley, said upon the opening of the college: "All over America colleges today are opening with reduced enrollments. We as a people seem to have learned nothing from the First World War. Then the young men of the British empire and the French republic rushed from the colleges and a whole generation of college men were buried in the fields of France. The result is evident today. England and France are both being governed by old men who are out of touch with the new age. These two countries should now be governed by brilliant young men, but aside from Anthony Eden they were all killed in the last war."

* * *

Our Government Learned Nothing

"Great Britain learned a lesson," he continued. "At present her leaders are allowing their young men to go on in college. But we have learned nothing in America! We are exempting some young men from the draft—young men who are busily engaged in unraveling the mysteries of poison gas and explosives. But those who will be the spiritual leaders of America tomorrow are being taken into the army for long periods. It is difficult to understand our government. It protects those who can evolve instruments of death but has no part in its plan to protect those who are to teach the children of tomorrow."

* * *

Professor Writes Best Seller

While President Frasier expressed this concern, the University of Colorado at Boulder reported an increased registration for the year. It is explained by the heavy tourist travel, which has introduced many new students to our schools. The state has had the heaviest tourist business since 1929. Dr. Robert M. Hutchins of the University of Chicago in an article in a recent issue of *Harper's Magazine* makes a sharp criticism of both the University of Denver and the Denver public schools for their emphasis on vocational education. Prof. Douglas Miller of the University of Denver is the author of the best seller, *You Can't Do Business with Hitler.*

* * *

Governor Supports Roosevelt

More than 200 representative Colorado women, meeting at the state capitol building in an institute of "American Women's Volunteer Services," heard an address by Gov. Ralph L. Carr, Republican, declaring that "politics is adjourned. The time has come to forget partisanship and stand squarely with the national administration in its foreign policy." Mayor Benjamin F.

Stapleton, Democrat, of course agreed when he said that "forgetting party lines, we go forward as Americans to save America."

* * *

Community Chest Unites with USO

For this joint program Denver citizens will be asked to go into their pockets for the sum of $777,275. This is inclusive of 52 agencies of the chest plus $75,000 as Denver's share in the USO. John J. Sullivan is president of the chest organization. This program will be completed within the next few weeks.

* * *

LaFollette Says Disunity Begins in Washington

Ex-Gov. Philip LaFollette, speaking before a Denver audience under the auspices of the America First Committee, urged that Secretaries Henry L. Stimson and Frank Knox be impeached to "end hysteria that is leading the nation to war." He blamed disunity on the administration and Wendell L. Willkie and is reported as saying: "If we want unity of this country —and that 'we' includes every loyal American from the White House down—we must emphasize ideals that are and have been American rather than touchsprings which bring to life memories and associations with existence in other lands. Constantly the administration and its spokesmen are harping on racial and national injuries and hatreds which keep the minds of millions of foreign-born aflame with resentment at a time when their best effort should be turned to making secure their life in America."

* * *

Opposes a Foreign Conflict

Hugh L. McMenamin, rector of the Immaculate Conception Cathedral, in a recent message is reported to have said: "I am not only willing but anxious that we should give and give until it hurts to create a national defense of such magnitude that no nation or group of nations could successfully attack us. I am even willing that our American standard of living be lowered, if necessary, but I am not willing that a single drop of American blood be shed on foreign soil. That price is too high. I will continue to preach this doctrine even though I am the last one left to do so."

* * *

And So Forth

Colorado had 1,300,000 visitors this vacation season. This record number is equal to the population of the state, and the $75,000,000 business of serving them is the biggest business in Colorado.

Charles A. Epple becomes minister of Messiah Lutheran Church, coming from Portland, Ore., where he was an officer in the Portland council of churches.

James Lewis Morrill, vice-president of Ohio State University, will become president of Wyoming University on Jan. 1.

G. W. Barnes, rector of St. Thomas' Episcopal Church of Denver, goes to Redlands, Calif., to become rector of Trinity Church there.

Jacob Trapp becomes pastor of the First Unitarian Church of Denver, coming from Salt Lake City.

CLARENCE W. KEMPER.

Alcoholics Hold Cleveland Dinner

Give Testimonial to Founder of Anonymous Organization—Sisco on Church Unity—Jones Meets Laymen

(Correspondence from Northern Ohio)

CLEVELAND, Oct. 7.—Perhaps the strangest testimonial dinner ever held in this city took place Sunday evening. Nine hundred persons, all of them formerly addicted to drink, paid tribute to a former New York broker and an Akron physician who together started the movement known as "Alcoholics Anonymous." Also honored were the woman who introduced them and the first convert to the movement. So carefully guarded were the names of the participants that none appeared in news accounts. It was revealed that 16 northern Ohio groups were represented, that there are now approximately 6,000 members throughout the country, and that Greater Cleveland alone has 1,400 members who meet weekly in 18 units. The leaders claim neither religious sanctions nor reform motives. Their success is based upon anonymity and upon the ideas that every confirmed alcoholic wants to quit drinking and feels a strong bond with other victims of the liquor habit. Each reformed drinker helps himself by locating and assisting another alcoholic to abstain completely.

* * *

Conference Establishes Regional Office

Nearly 600 Catholics, Jews and Protestants attended a luncheon of the Cleveland Round Table of the National Conference of Christians and Jews at which appointment of Reginald T. Kennedy, formerly of New York, as director of the conference for Ohio and western Pennsylvania was announced. Mr. Kennedy will promote interfaith round tables in the cities of this district. Mrs. Clarence J. Carlin, diocesan president of the National Council of Catholic Women, made an eloquent plea for interfaith and interracial understanding at the luncheon.

* * *

Many Churches Observe World-Wide Communion

Reports indicate that the response to World-Wide Communion Sunday in Cleveland was virtually unanimous in the cooperating denominations. Attendance, while not measuring up to that of last year when the observance was linked with the National Christian Mission, was unusually large in all congregations. There was widespread participation in the offerings for war aid asked by United China Relief and the Committee for Foreign Relief Appeals.

* * *

Canadian Leader Urges Unity

Speaking before the fall meeting of the Cleveland Congregational Union in Plymouth Church of Shaker Heights, Gordon Sisco, secretary of the General Council of the United Church of Canada, urged courageous steps toward Christian unity

A band of Methodists

spoke to the placid life of 18th Century England and changed history . . . . their message was peculiarly suited to the decadent world they sought to reform. . . . .

Two hundred years later a united Methodism—the largest Protestant denomination in America—again has a message for its world. . . . .
Bishop Kern discusses the message of Methodism in his new book made up of the Jarrell Lectures at Emory University . . . . his book is a challenge to all Methodism, and places the denomination squarely at the center of the world's need . . . . his thesis is vigorous, uncompromising, exacting.

★ ★ ★ ★

METHODISM HAS A MESSAGE

BY PAUL B. KERN

a book giving Methodism's answer to the clamor of mankind for spiritual satisfaction, yet proposing nothing as a property of Methodism that is not also inherent in any other evangelical body of Christians today.

$1.75

★ ★ ★ ★

Published by

ABINGDON-COKESBURY PRESS

if American Protestantism is to be equipped to contribute to a new world order. Dr. Sisco described the experiences of Congregational, Methodist and Presbyterian churches in organizing the United Church of Canada. An invitation to share in the day's program was extended to all Greater Cleveland clergymen by officers of the union.

* * *

Episcopalians Dedicate Church for Deaf

The Episcopal diocese of Ohio has dedicated the former sanctuary of St. Mark's Church, Franklin Blvd. and West 48th St., as a house of worship for St. Agnes' Church for the Deaf. H. A. L. Grindon will serve as rector of the parish, which will minister to nearly 400 persons. Sermons are given in sign language. Bishop Beverley D. Tucker officiated at the dedication. St. Mark's moved to its new building on Triskett Road several months ago.

* * *

Stanley Jones Leads Lay Retreat

The churchmen's league of the Cleveland church federation conducted a two-day retreat for 150 laymen at Linwood Park, Vermilion, Sept. 27-28, with E. Stanley Jones of India and Melvin H. Evans of Chicago as leaders. Dr. Jones urged an aggressive program of lay personal and social evangelism. Plans were laid for weekly discussions and for the promotion of 15 interdenominational projects during the present year.

* * *

And So Forth

This week marks observance of the 60th anniversary of First English Lutheran Church and the 130th anniversary of Dover Congregational Church.

Death has taken two prominent retired Methodist ministers: Dr. John S. Rutledge, lifelong foe of the liquor traffic, and Dr. John C. Marting, for 45 years treasurer of Baldwin-Wallace College, Berea.

An exchange of pulpits has taken W. H. Herner to Emmanuel Evangelical Church, Lorain, and brought Victor Peterson to Calvary Evangelical Church here.

C. C. Ailier, organizer and pastor of Zion Hill Baptist Church since 1917, died a few days ago after a long illness.

Arthur P. Michelfelder, pastor of Faith Lutheran Church, Lakewood, has accepted a call to St. Mark's Lutheran Church, Columbus.

Clifton E. Moore, formerly of North Springfield, Ohio, is the new minister of Glenville Presbyterian Church.

Jerry E. Carpenter has come from St. Paul's Episcopal Church, Bellevue, Ohio, to be rector of the Church of the Epiphany, Euclid.

St. Paul's Evangelical and Reformed Church has called Ira W. Frantz of Akron to its pulpit.

Ray Wolford of Shreve, Ohio, is the new pastor of Miles Avenue Christian Church.

Charles F. Fisher has left Collinwood Congregational Church for the pastorate of the Congregational Church at Sullivan, Ohio.

Clinton Wunder, widely known Baptist clergyman, has become associate secretary of the Cleveland Baptist Association. Dr. Wunder was formerly in Rochester, N. Y.

O. M. Walton.

Lutherans Lead In Social Service

Huge Social Welfare Program Surveyed —Small Business Hard Hit—Soaring Rents Beyond Control

(Correspondence from Indiana)

Indianapolis, Oct. 14.—Two hundred-fifty members of the Associated Lutheran Charities of the North American Synod have been attending the organization's 40th annual convention in Indianapolis. The association gave aid last year to 770,420 persons through 126 institutions. Receipts for the year were $3,000,000, and property held is valued at $9,311,227. A total of 3,339 persons are employed by the association. Most of the meetings were held in the form of panel discussions. Among the problems studied by the conference were city and institutional missions, family and child welfare, care of the aged and other related subjects. Among the speakers were Thurman A. Gottschalk, administrator of the Indiana department of public welfare; J. W. Behnken, president of the Missouri Lutheran Synod, and Clarence E. Krumbholz, secretary of the department of welfare of the National Lutheran Council. It is evident that Lutherans take very seriously their responsibilities for social welfare and do not regard its problems as capable of being divorced from "pure religion and undefiled."

* * *

Churchwoman Featured In State Paper

The *Indianapolis Star* of Oct. 12 carried a three-column feature story of the interests and activities of one of Indiana's most distinguished churchwomen, Leila Avery (Mrs. W. F.) Rothenburger. A gifted and many-sided woman, Mrs. Rothenburger is the wife of the pastor of Third Christian Church of Indianapolis. She is the teacher of a large class of business and professional women, author of excellent verse, contributor to a large number of magazines and a public speaker of skill and power. The mother of three daughters, she is known for a rare combination of realism and idealism in her approach to social problems of the community. If your correspondent were required to name Indiana's most useful and distinguished citizen, he knows of no one to whom he could point with greater assurance than to this minister's wife. Just now Mrs. Rothenburger's friends are hoping that an illness will not prevent her from accepting an invitation to be the only woman speaker from Indiana for the National Christian Preaching Mission.

* * *

Small Business Is Hard Hit

State statistics are proving that there is increasing unemployment at a time when more people are employed than at any other period in the state's history. Hundreds of plants are barely hanging onto life. Elkhart and Logansport are among the cities where important industries have laid off men because of a shortage of supplies of raw materials. Evansville will be hard hit, as fully 1,500 workers in refrigerator plants will be laid off with a reduction of only 25 per cent in production. In August there was a 63 per cent increase in job insurance payments over July. Wartime prosperity is proving to be not so good, though of course pay rolls are up and retail business is booming. A responsible official of the state's largest store, however, expressed to your correspondent a real concern because business is "altogether too good."

* * *

Supervises Twelve Rural Churches

The Indiana Presbyterian Synod's executive secretary, Alexander Sharp, and the Louisville Presbyterian Seminary's president, Frank H. Caldwell, have collaborated in an interesting experiment whose purpose it is to help revive the declining country church. Particular leadership in the experiment has been assigned to C. Morton Hanna, lately of Grundy, Va., and known for his devotion to the rural church field. In the Louisville seminary, Mr. Hanna will conduct seminars for students who expect to become rural ministers. He will also take under his supervision 12 churches near Charlestown, Ind., in which the students will do practice work. Mr. Hanna himself assumes, in addition to his seminary and supervisory work, the pastorate of the Charlestown Presbyterian Church. It has not been announced what he plans to do with the rest of his time.

* * *

Housing Problem Acute In Indianapolis

The mayor of Indianapolis recently named a fair rent committee, headed by F. S. C. Wicks, retired Unitarian minister. The action was taken at the request of the federal Office of Price Administration and Commodity Supply. Just what can be done is far from clear. Meantime, many real estate men insist that there is no housing problem in Indianapolis, while apparently disinterested students of the situation say that there is a problem and that more than 32 per cent of the city's dwelling units are substandard. Many citizens are recalling that several years ago Nathan Strauss said that Indianapolis was one of the four most badly housed cities in the United States, and offered to recommend millions to finance slum clearance projects. Officials preferred the way of rugged individualism and the city took no steps to qualify for the loans. Now as then, people continue to live in condemned dwelling places.

* * *

And So Forth

J. M. Horton, formerly of Hammond, is the new secretary of the Indiana Baptist Convention.

United Brethren have opened a drive to obtain $200,000 for Indiana Central College.

Speedway city is the only part of Greater Indianapolis known to many who come to the annual 200-mile races there. To the two churches of Speedway city, Disciples and Catholic, a third is being added by the United Lutherans.

F. B. Ransom, prominent Negro attorney, has been elected president of Flanner House, social center for Negroes of Indianapolis operated by an interracial board.

George Walker Buckner, Jr.

Dulles Reviews The 8 Points

Peace Commission Chairman Says They Are Inadequate—Volunteer Movement Has Revival—Bishop Hails Indusco

(Correspondence from New York)

NEW YORK, Oct. 15.—The commission to study the bases of a just and durable peace of the Federal Council of Churches issued a statement last week entitled "Long Range Peace Objectives" written by John Foster Dulles, chairman of the commission. In his analysis of the Roosevelt-Churchill eight points of the "Atlantic charter" Mr. Dulles, claiming they fall "far short of the conceptions of the great world-wide religious conferences of recent years and of those of Mr. Wilson," points out that "the end of the present war, if it is fought through to a military victory, will find an overwhelming concentration of power in one or two nations. The easy way will be for the victors to assume that the power they possess is so concentrated that peace can be assured by informal processes not requiring permanent international machinery. The hard way will be for the victors to create international organs having the power to make decisions in which others will participate as a matter of right. Only this latter course can be expected to produce a durable peace."

* * *

Carpenter Receives Interfaith Award

J. Henry Carpenter, New York correspondent of The Christian Century, was one of three men to receive the award of a bronze plaque from the Flatbush (Brooklyn) council for religious good will for "improving relationships among different races and creeds." At the same time David A. Solden, a Catholic, and Oscar A. Lewis, a Jew, received similar awards. Michael Walsh, secretary of state for New York, bestowed the plaques before 1,000 people at a meeting in Erasmus Hall high school, Brooklyn.

* * *

Weekday Education Expands Greatly

Over 15,000 children were released from school early on Wednesday afternoon on the first day of a carefully planned expansion of the weekday religious education program. By agreement between Catholics, Jews and Protestants, there will be five times as many centers as there were in the experimental program of last year. This will involve approximately 30,000 children of all faiths. Over 200 teachers have been engaged by the Protestant directors. Bimonthly conferences of teachers and supervisors will be held. The study course for the younger children is "Wandering People in Bible Times and Now," and for the older group, "Refugees of Bible Times and Today."

* * *

Staggered System Inaugurated

Last week the board of education granted the request of the interfaith group as presented by David Rockefeller, which asked for a staggered system of days for the weekday schools of religion. The day set for the release of all children has been Wednesday afternoon. The new plan allows a different day for each borough. Thus, teachers can be used in various centers and the work greatly expanded. One experiment in the Harlem area was allowed which staggers days and grades. Interest is spreading faster than the schools can be set up and adequate teaching staffs secured.

* * *

Training for World Reconstruction

A dinner at William Sloane House Y.M.C.A. on Monday night culminated a week of meetings of the workers, board and friends of the Student Volunteer Movement. John R. Mott met with the staff for two days at Vassar. Twenty people met for another two days with the advisory council and 100 were present at the dinner, including 18 student volunteers. John A. Mackay, chairman of the movement, declared: "When the titanic struggle which now rages has come to an end, the world is going to be full of wreckage of all kinds—wrecked lives and wrecked hopes, most of all. Never in history will there be such a call for Christian young men and young women from all walks of life to give themselves unreservedly and sacrificially at home and abroad to do the work that Jesus Christ would have them do in a literally lost world. If those young men and women are to be ready for service when the hour strikes, they must be recruited now in our colleges and universities. It would be to our shame if the only call for young people to volunteer should be the call to military service that now comes to them from the national government."

* * *

Espy Asks Life Commitment

Edwin Espy, the general secretary, called for "commitment to the spread of the message of Christ around the world. There is no other organization in America bringing the opportunity of this commitment to the students of America. This commitment is the antidote for suspense in the lives of youth today." Four young peo-

DR. HARRY EMERSON
FOSDICK'S
NEW BOOK FOR TODAY

Living Under Tension

Here is the new book of 25 sermons for today by America's greatest pulpit and radio preacher. Each is a challenge and a help to a sturdier, richer living for men and women in all walks of life. Let Dr. Fosdick speak *to you*—in one of the great books of this troubled period! $1.50

HARPER & BROTHERS

To keep your head in the present world situation requires more than a reading of the sensational press. Try an acquaintance subscription to The Christian Century — 17 weeks for $1.

THE CHRISTIAN CENTURY
407 South Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

ple were presented as the staff of the movement: Catherine L. Smith, Ohio Wesleyan University; Robert S. Bilheimer, Yale College; Helen M. Tolen, Oberlin; and Dean Leeper, University of Illinois.

* * *

Indusco Hears Bishop Hall

At the Canton Village restaurant in Manhattan last Tuesday evening a large group of friends of the industrial cooperatives ate Chinese food and listened to Bishop Ronald O. Hall of Hong Kong. He told of the chain of more than 2,000 cooperative industrial units which have been set up in interior China, with limited capital. Bishop Hall said: "Business we know. Charity we know. Cooperatives combine business and charity. . . . Education doesn't use its hands. . . . Men learn to be intelligent democrats through the fact that they are working together in cooperatives." An extended question and answer period followed the address, led by Richard J. Walsh, editor of *Asia* magazine. A balance sheet from the international committee in China was presented showing the designations of the over $100,000 which has been sent from America to aid the cooperatives.

* * *

Churches Found a Cooperative Center

At the last meeting of the comity committee of the New York federation of churches, the chairman, Charles H. Sears, announced that after Oct. 5 the Bethlehem Presbyterian Church and the Judson Memorial Church will operate in the Judson Church and neighborhood house as a unit under the name of the Judson-Bethlehem Church Center. This united project is sponsored by the Old First Presbyterian Church, the New York Baptist city missionary society and the New York city mission society, which is interdenominational. At the opening service on Sunday morning Dr. Renato G. Alden, Baptist, preached in English; at the evening service Dr. Gaetano Lisi, Presbyterian, preached in Italian. This united project will permit a single evangelical approach and unified social-educational ministry to the district in and south of Greenwich Village.

* * *

American War Relief Miserly

Charles V. Vickery, president of the Golden Rule Foundation, in announcing a program to increase largely American giving to impoverished, starving Europe, said: "After a little more than two years of war in Europe and more than five years of resistance to invasion in China, our gifts for war relief have reached the impressive total of $91,000,000." But, added Mr. Vickery, "boiled down to a realistic fraction, the sum total of these gifts of the average American citizen since the war began has been and is less than one-fifth of one slice of bread per meal."

* * *

And So Forth

The Salvation Army drive for $375,000 has reached its goal.

It is reported by Fred A. Moore of the Church Committee for China Relief that the very appealing Christmas cards painted by Chinese artists and put out by the committee are meeting with an extraordinary response.

J. Henry Carpenter.

Quaker Declares U. S. Is Being Led into War

While declaring that the foundations of world peace were inherent in the recent eight-point Roosevelt-Churchill manifesto, Frederick J. Libby in addressing the Yearly Meeting of Friends (Quakers) in Richmond, Ind., took the national administration to task for attempting to lead the U. S. into war. He charged administration leaders with a fear of Congress and stated that President Roosevelt's advocacy of convoys was in direct contradiction to the lease-lend act. In commending the Roosevelt-Churchill "Eight Points," Dr. Libby warned that care must be exerted in order that another Versailles treaty may be avoided.

Bankers Foresee Post-War Crash

Real Estate Debacle Predicted—Legion Posts Hit Convention Vote—Methodists Urge President Keep Pledge

(Correspondence from Chicago)

Chicago, Oct. 13.—The American Bankers' Association which assembled here last week gave out a somber picture of the future in spite of the fact that the gross bank earnings were up by $20,742,000 and net earnings $9,221,000 for the first half of 1941 as compared with the first half of 1940. Higher prices which will strangle business, the inevitable post-war collapse, higher taxes and government regulation to the point where banking will be merely an instrument for absorbing government securities, were some of the dangers and difficulties they predicted. The banks were warned to get out of all real estate investments by Max Nadler, professor of finance at New York University, who foresees a government housing program which will divert populations and destroy any profits from real estate as undoubtedly the major effort of the government to offset the next depression.

* * *

Episcopalians Seek Large Sum

Episcopalians of the Chicago diocese under the leadership of their new bishop, Wallace E. Conkling, are engaged in a diocesan campaign to raise $500,000 to liquidate outstanding obligations of the diocese and expand its work. Under the leadership of Suffragan Bishop Edwin J. Randall, Chicago Episcopalians have developed outstanding social welfare institutions and parishes serving the underprivileged. At the opening dinner the chairman of the campaign, Edward K. Wells, announced that $135,000 of the quota assigned to the special gifts committee had already been raised before the presentation had been made to the general membership of the churches.

* * *

Baha'i Temple Moves Toward Completion

In the Baha'i Temple which overlooks Wilmette harbor on the north shore, Chicago has its own Taj Mahal, a project which has now been some 15 years in construction. It is now anticipated that it will be completed within the next two years. It is a great domed structure, said to be the sixth largest dome in the world, and about the size of the center of the national capitol at Washington. Baha'ism is a syncretism of the nine great religions of the world and takes its rise from its prophet Baha'u'llah, born in Persia in the last century. Its unusual and lovely temple in Chicago is destined to be a mecca of visitors in years to come.

* * *

Legionnaires Decry Convention Vote

Rumblings of dissatisfaction with the actions taken at the recent American Legion convention in Milwaukee seem to be gaining volume. Twenty-eight posts of

WANTED: Missionary minded man 30 to 40. Executive work involving missionary promotion and travel. Send biographical sketch and references to

Box 19, Christian Century
407 S. Dearborn Street, Chicago, Ill.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 10 years of service to the church and clergy 1941
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

Dramas for Church Use

10 One-Act Plays
SELECTED BY FRED EASTMAN

Ten plays, chosen from many hundreds to which were applied rigorous artistic and religious tests; the work of seasoned playwrights. For church and school groups.
$2.00

Vesper Dramas
By MARCUS BACH

Ten dramas, time of presentation 25 minutes each, for vesper hour or in connection with regular services. Simple settings, no expense for scenery, *no royalty*. Peace plays, Christmas, Easter, etc.
$2.50

Order from your bookseller or from the publisher

Willett, Clark & Company

the 23rd Legion district in Illinois have been mailed ballots for a rank and file vote. A resolution of the Wodtka-Rothe-Reiss post, St. Peter, Ill., accompanied ballots which were sent out by R. L. Faller, district adjutant. It read: "Whereas the American Legion since its organization has been bitterly opposed to communism and other isms and the sending of American troops to foreign countries, and whereas, the national convention of the American Legion assembled in Milwaukee saw fit to indorse the giving of aid to communist Russia through the lend-lease act, the sending of American troops to foreign countries and the repeal of the neutrality act; now, therefore, be it resolved that this post, in regular meeting assembled by unanimous vote, condemn the above action of the American Legion national convention and demand that said action be rescinded." At the same time efforts are under way to get the *American Legion Weekly* to take a ballot of the membership of the legion on the action of the convention.

* * *

Methodists Expand Giving But Cut Missions

Methodists representing 350 churches of the Rock River conference embracing the Chicago area met this past week in their 102nd annual convention. They were thrilled by the news that their benevolences, with a total of $383,000 for the past year, had increased $26,000 over the previous year, the largest increase of any one year in the history of the conference. They were saddened, however, by the fact that this increase had been absorbed by the needs of local benevolent projects and a decrease of 15 per cent in their giving to world service took place in spite of the increased gifts of the year. They heard that their commission on city missions hopes to use old churches from which the constituency has departed and even new strategic locations as centers from which workers will move out in personal evangelism and street preaching to minister to thousands in Chicago's blighted areas.

* * *

Return to Midweek Prayer Service

Their Wesley Hospital will move into the new $4,500,000 21-story hospital building adjacent to the downtown campus of Northwestern University late this fall without asking the church for any funds for the structure. The conference through its benevolences helps to provide for indigent ill in the institution. The commission of the local church charged pastors and churches to show people how to make religion work for them and to show them how to work for religion as two sides of one process which is hopelessly severed if either is omitted. The commission reported that there are quite definite indications that under various forms and different names there is a return of the midweek prayer service out of a felt need of people for prayer and the fellowship of faith.

* * *

Attack Government's War Policy

The conference called for a closer cooperation of USO representatives and chaplains with local pastors near army camps and naval stations, called for an offering in each church for conscientious objectors, and deplored "administration actions that, step by step, are involving us in shooting war, though undeclared, without giving the national Congress a chance to exercise its constitutional right in this matter and without regard for the predominant sentiment of the nation."

* * *

Remind President Of Promise

"We respectfully remind the President," this resolution continued, "of his emphatic and repeated promise not to send our boys to wars overseas. We believe that our nation can best serve mankind by abstaining from belligerent participation in present wars, by employing its immense resources for the constructive ministry of healing and rehabilitation and by associating itself with other nations at the earliest possible moment, in earnest effort to rebuild the world on a foundation of justice and cooperation for the good of all."

* * *

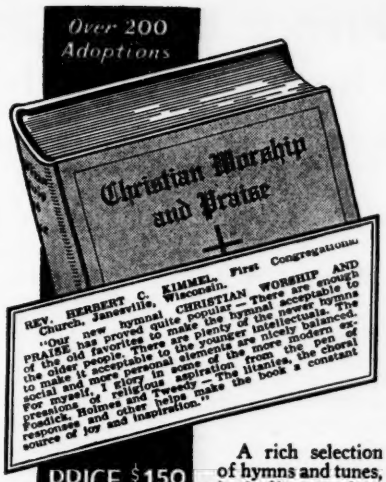
Condemn Chicago Corruption

The conference sharply rebuked labor for resorting to violent instead of legal methods for the improvement of wages and working conditions just when legal machinery to those ends has been secured in the Wagner act. The conference also declared that the failure of elected officers to clean out gambling and corruption in Chicago gives color to the claims of dictators that democracies cannot govern themselves and called upon Governor Green to initiate an investigation into this signal breakdown of government.

CHARLES LESLIE VENABLE.

Missouri Rules Against Gary System

Attorney General McKittrick of Missouri has thrown a monkey wrench into plans to launch classes in religious education among 4,000 children in the Kansas City elementary schools. He has ruled that pupils may not be dismissed during school hours to attend such classes. The new plan was scheduled to go into effect Oct. 13.


Over 200 Adoptions
Christian Worship and Praise
REV. HERBERT C. ZIMMEL, First Congregational Church, Janesville, Wisconsin. CHRISTIAN WORSHIP AND PRAISE has proved quite popular — There are enough of the old favorites to make it acceptable to the older people. There are plenty of the younger hymns to make it more than acceptable to the younger people. The social and personal elements are nicely balanced. For myself, I glory in the aspiration of the more modern expressions of religious sentiment from the pen of Fosdick, Holmes and Tweedy — The litanies, the choral responses and other helps make the book a constant source of joy and inspiration."

PRICE $1.50
SPECIAL RATES for INTRODUCTION

A rich selection of hymns and tunes, including ageless hymns and new hymns voicing social consciousness. Bold faced type. Indestructably bound.

Examination copy sent on request.

A. S. BARNES AND COMPANY
Publishers of Hymn Books Since 1855
67 West 44th Street, New York

Just Off the Press

The 1942 PULPIT MANUAL

An Indispensable Guide and Help for the Minister in 1942

Sermon outlines for each Sunday of the year, for the major Church festivals (Easter, Christmas, Thanksgiving, etc.), for special occasions. Special funeral sermon outlines. Interesting background of 50 favorite hymns. Devotional material — "Altar Thoughts." General information of importance to the minister—dates, addresses, data.

A MINE OF INFORMATION IN A HANDY POCKET-SIZE VOLUME FOR EASY AND QUICK REFERENCE.

$1.00 Postpaid.

At your Book Store or direct from

THE PULPIT DIGEST
Box 10, Great Neck, N. Y.

THE ACME DIME COLLECTORS
FOR ENCOURAGING EVEN YOUR MOST IMPORTANT PROJECTS

Help may be secured in multiplied small amounts by using Our Dime Booklets. Attractive, Strong, Inexpensive—they offer you a popular and successful method.

CHURCH BUILDER—Collects 50 Dimes
1,000 Filled Means $5,000
DIME GLEANER—Collects 50 Dimes
HELPING HAND— " 30 "
DIME HELPER— " 20 "
DOLLAR IN DIMES—" 10 "

Descriptive circular and samples on request

GOODENOUGH & WOGLOM CO.
296 Broadway Box 23 New York, N. Y.

THERE ARE NOW OVER ONE HUNDRED American communities which have experienced a great interdenominational spiritual awakening through

He draws as he speaks

The CHARLES A. WELLS CONFERENCES on "CHRIST AND WORLD NEED"

A program distinctly unique in its power to penetrate the unchurched interests of the community and of such calibre as promptly to command the attention and cooperation of schools, service clubs and secular organizations.

The CHARLES A. WELLS CONFERENCES on CHRIST AND WORLD NEED
152 Madison Avenue, New York City

Further information on request. All engagements must be planned well in advance.

French Prisoners Speak to Church

Declare Unity Waits on Sacramental Act—Swiss Celebrate Freedom—Urge Responsibility in Government

(Correspondence from Central Europe)

GENEVA, Sept. 30.—A remarkable message to the Reformed Church of France from the "Presbyteral Council of the Church of Christ which is at Oflag II D," dated June 15, 1941, was published in the French Reformed periodical *Evangile et Liberté* of Aug. 27. It is signed by 11 French prisoners of war in Germany, and runs as follows: "Exile has made us realize more acutely the demands upon faith and the practical consequences involved in the following closely linked articles of the creed: 'I believe in the Holy Ghost, the holy Catholic church, the communion of saints.'

* * *

Liberty of Spirit Even in Prison

"If we are raising our voice to address this message to our brethren in France, it is after having confessed the holy universal church which God himself brings together, and given thanks for the food which the Spirit gives us day by day through our mother the church, in particular for that liberty according to the spirit which he communicates to those who are prisoners according to the flesh. Captivity has been a grace for us all. It has made us understand that, although materially separated, we were not a simple collection of individual believers from all parts of France, but *the church* in a war prison camp. Borne up by this certainty, we are moved to address the following message to the Reformed Church of France: that it is impossible for the Christian to draw near to God in Jesus Christ without rediscovering the meaning of the church which is the body of the Lord. It is impossible for the Christian to rediscover this meaning of the church as the body of the Lord without confessing the sin of the division of the visible church and working with his whole strength for the unity of the church; the church of France first, as the prelude to the union of all the churches which claim the name of Jesus Christ.

* * *

Unity Requires Sacraments

"And now it has appeared to us—the Christian message being so completely one and indivisible—that any renewal of understanding of the meaning of the church carries with it the renewal of understanding of the meaning of its sacraments. If the church is the body of the Lord, must we not communicate more often by the supper in his body and in his blood? If the church exists where the Word is declared, and if the Word declared is the Word made flesh, must not the table of the Lord be set up more often in our church? It seems that the Lord's Supper is too often for the Reformed Church only an accessory part of the service and even a superfluous appendage to it. The celebration of both baptism and the Lord's Supper must be integrated into the form of worship; and when the Lord's Supper is celebrated it must become the center and summit of the service; in particular, the benediction before the Lord's Supper and the invitation to withdraw which is given to those who wish neither to communicate nor to attend this holy ceremony must disappear from our liturgy.

* * *

Monthly Communion A Minimum

"Without yet affirming that the Lord's Supper must be celebrated every Sunday, it appears that monthly communion is a minimum and must become a regular practice of the Reformed Church; that the participation of the whole congregation is the ideal, because it is especially at the holy table that it affirms itself as the church; that the church must hear through preaching what a treasure of grace for every believer, what a treasure of life for every parish, what a strengthening and confirmation for the universal church are contained in frequent participation in the supper.

"Finally, all religious instruction and education must react against certain ill founded scruples which keep the believer away from the holy table. Many see communion as an extraordinary and rare act which calls for a special internal disposition which is not necessary to hear truly the Word of God in the reading of the Bible. Now, what more can we bring to the holy table than we bring to the sermon? It is God himself who is the giver in his supper and in his Word; and he does not give less in one than in the other. That is why the problem of religious teaching has seemed to us bound up with the practice of the Christian life: the problem of learning not to separate the bread of life in the Word preached from the bread of life in the supper distributed."

* * *

Swiss Celebrate Freedom

The 650th anniversary of the foundation of the Swiss Confederation was celebrated on Aug. 1. The blackout regulations were lifted for that night and Switzerland was thus actually as well as figuratively an island of light in the surrounding darkness of Europe. It was a moving spectacle to look out from where I was holidaying and

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Citadel of Crime (Rep.) F. Albertson, R. Armstrong	*Melodrama.* Gangsters, "muscling in" on mountain bootlegging, are foiled by young G-man posing as highway engineer.	There is the suggestion that bootlegging is permissible so long as it produces "good" liquor and confines itself to its native heath. Considerable violence. *Amateurishly done.*
Dr. Kildare's Wedding Day (MGM) Nils Asther, Lew Ayres, L. Barrymore, Laraine Day	*Drama.* Tragic death of his fiancée unnerves the young doctor and he considers giving up his career. But Dr. Gillespie leads him to see the light, using his own symphony's performance as part of cure.	Like others in the series, this is sincerely performed. But so many plot elements are introduced as to be confusing, and even more liberty than usual is taken with medical diagnosis. Casual blending of comic and tragic elements seems somehow out of place. *Fair.* M, Y
Dressed to Kill (Fox) Wm. Demarest, Lloyd Nolan	*Detective.* Double murder in a theater, with Michael Shayne, private investigator, ferreting out the guilty party.	Directed with more finesse than is usual in a film of this type. Mystery and suspense will doubtless please detective fans; others will find sordid events *unpalatable.* M
Lady Be Good (MGM) John Carroll, E. Powell, Red Skelton, Ann Sothern, Robert Young	*Musical.* Gershwin tunes set in a tale of two songwriters whose marriage goes on and off until they learn they can't do without each other.	Story has a hard time holding interest, but portions devoted to music and dancing—although too few—are good. Elaborate settings, including private bar. *Fair of its kind.* M, Y
Our Wife (Col.) C. Coburn, Ellen Drew, M. Douglas, John Hubbard, Ruth Hussey	*Comedy.* Selfish wife, in process of divorcing failing band leader, finds him reformed through influence of girl he plans to marry; feigns invalidism to win him back.	Light, unmotivated tale, deftly played. Although reform from drunkenness is part of theme, liquor is prescribed as proper escape from unpleasant situations, and hero remains charming through it all. *Ethically confused.* M
Tillie the Toiler (Col.) Kay Harris, Wm. Tracy, George Watts	*Farce,* based on episodes in popular comic strip. Tillie's dumb exploits miraculously save her employer's business.	A sprightly, entertaining farce, with characterizations surprisingly true to cartoonist's conception. *Trivial but fun.* M, Y, C

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: Blood and Sand, Blossoms in the Dust, Citizen Kane, The Fight for Life, Here Comes Mr. Jordan, Hold Back the Dawn, Ku Kan, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, Penny Serenade, Shining Victory, The Stars Look Down.

see the bonfires come out one by one in the valleys, along the lakeside, in the hills and even on some of the high peaks. I do not think there was anybody in Switzerland that night who was not grateful for what Switzerland means today, as throughout its long history; there was not one who did not feel it to be a kind of miracle that the light was still burning in Switzerland now.

* * *

Youth Study the National Mission

There has been a great deal of reflection going on as to the mission of Switzerland through the centuries and at the present day. Christian groups in Switzerland have been laying special stress on the significance of the fact that the pact of 1291, on which the confederation is based, was expressly concluded "in the name of God Almighty." All the Christian youth movements in Switzerland have been studying this summer what a pact concluded in such terms means for Switzerland today and in the immediate future. One of the statements in this discussion which will be most challenging and stimulating to American readers, because it raises a burning issue and states a Christian point of view which shows what European Christians are learning through their present hard experiences, is entitled "Democracy and Dictatorship." It appeared in the Sept. 1941 number of *Der Ruf*, the magazine of the German-Swiss alliance of Y.M.C.A.'s. Its author is Robert Meister.

* * *

Wants No Democracy From Abroad

"If we speak of democracy as the only form of state which is valid for us," says this article after affirming the Christian basis of the Swiss confederation, "we must always have before our eyes this one fact, that for us as Swiss people there is no true freedom, and indeed no justification for our existence, apart from or contrary to the highest authority of God. Democracy too can mean foreign rule and anarchy. In itself it is in no contrast to dictatorship. The fact that more or fewer people, or even that all people in a country are governing, does not in the least guarantee the true freedom and true prosperity of that country.

"If we really have upon our hearts a concern for that only true freedom, we must always and everywhere recognize the authority over us from which it issues. What distinguishes true democracy from dictatorship is not that everybody rules in it, but that everybody, under this authority, bears an equal share of responsibility for the freedom of the country. In dictatorship the individual more or less renounces this responsibility and hands it over to one man or a small group. So he gets rid of the heaviest burden that he has to bear as a member of his nation, but at the same time he loses his own freedom and that of the nation. An irresponsible man is always an unfree man.

"If we are confederates, and as such stand up always for democracy, we must see and acknowledge the indissoluble connection between authority and freedom on the one hand, and freedom and responsibility on the other hand. Thus there holds good for us more than ever the Swiss principle: 'One for all, all for one.'"

DENZIL G. M. PATRICK.

'Preaching from the Bible'

In the NOVEMBER issue of

The Christian Century Pulpit

HALFORD E. LUCCOCK of Yale Divinity School contributes to the current series of "Preacher Problem" articles on various phases of preaching and sermon-making, a timely message on the Bible as the chief source of preaching. He testifies:

> I graduated from the theological seminary back in the bronze age; perhaps a better metallurgical term would be "the age of brass." In those days quite a number of us young Apolloses on graduating, having become men, put away such childish things as texts and Bible stories. I, for one, in the pulpit lived amid the immensities and starry galaxies. But after a while, when the longsuffering congregation had heard my sermon on "The March of Progress" (for progress was marching in those days), and the one on "Science and Religion," and the one on "Pragmatism" (for pragmatism was going big then), like the Prodigal Son I began to be in want.
>
> Then I came to myself and said, "In my Father's Book are texts enough and to spare." And I said, "I will arise and go to the Bible." I was not the only one with that experience. I found out, as many have, that when we put aside the Bible as the chief source of preaching, we have thrown away the most dramatic material possible, we have sold a great birthright for a mess of generalities. . . .

This special series of articles began with the October issue, with ARTHUR W. HEWITT's pungent treatment of the theme, "Putting the Message Across." In the December issue will appear an article by GAIUS GLENN ATKINS on "Sources of Power in Preaching." Among the other contributors to this series will be William L. Stidger, Charles W. Gilkey, Albert W. Palmer and James D. Morrison.

The JANUARY issue

will include sermons by six American ministers who by a vote of Christian Century Pulpit readers were given top rank as EFFECTIVE preachers.

The FEBRUARY issue

will be a Young Ministers Number. It will include sermons by young men who have been named by the heads of seminaries as among the most successful preachers recently graduated from their schools.

Keep YOUR Pulpit Coming!

Every minister will wish to read the three issues of the *Pulpit* containing the articles on preaching by Hewitt, Luccock and Atkins. Copies may be obtained at 25 cents each. Non-subscribers to the *Pulpit*, if they are Christian Century subscribers, may FOR ONLY **$1.00** have a full year of the *Pulpit* *beginning with the October issue.* (To others $2.00.)

The Christian Century Pulpit - 407 S. Dearborn St. CHICAGO

NEW FALL BOOKS

PART TWO

Man's Quest for Salvation

By CHARLES S. BRADEN • *Professor of History and Literature of Religion, Northwestern University*

WHAT IS SALVATION? Is it annihilation in Nirvana, or the sensuous delights of the Mohammedan Paradise, or the vision of God of Christian mysticism?

Salvation has meant all these, and more, to the world's great religions. In the salvation concept, says Dr. Braden, more than in other way, religion everywhere represents man's attempt to achieve enduring satisfaction. It is his purpose in this book to set forth as clearly as may be what is the salvation ideal of each great living religion and how it is achieved. He attempts to define what salvation means to the Chinese, the Indian, the Mohammedan and others, and to tell how each believes that he may be what the Christian calls "saved."

Salvation—General and Specific

Dr. Braden first discusses the general idea of salvation and notes the varying forms it may take. Each religion is examined in order to ascertain what types of ideal and method have been predominantly present in the unfolding history of that faith. He closes the book with a chapter in which related types of salvation theory and method are brought into correlation, one with the other.

The book is not a history of religions. It makes no attempt to discuss many fundamentally important aspects of the faiths which it treats. It deals with the gods, the founders, the institutions, the literature, the rituals, the ethics only as these appear to be related to the main subject of inquiry, which is salvation.

An Objective Study

The book limits its treatment to the great living religions, all of which are discussed at some length. Dr. Braden has written objectively of each of them. He states frankly his own religious position as that of a "liberal" Christian. It has not been his purpose to advocate any particular view of salvation or to pass judgment upon any of the positions which as historian of religion he has sought faithfully to develop in the course of his study.

It is an enriching experience, through this book, to enter into the experiences of men of diverse races and historic periods in their eager search for salvation. **$2.50**

Other new books to be published soon

Poems for Life

THOMAS CURTIS CLARK, Compiler

A companion volume to *1000 Quotable Poems.* Nearly 800 poems of the beauty and wonder of the world, God and Christ, faith and hope, courage and heroism, sympathy and service, immortality, social justice, peace, brotherhood. Special section of "Poems for the Great Days." **$2.50**

God's Back Pasture

By ARTHUR WENTWORTH HEWITT

Dr. Hewitt again offers testimony to his belief that in the rural and village church the minister finds his greatest opportunity and the church its most promising field. Practical advice on all problems of the rural church—finance, organization, evangelism, etc. **$1.50**

Let's Talk It Over!

By LEONARD P. ARIES

A series of seminars developed by the author in his work with students in high schools, colleges, Scout organizations, Y.M.C.A.'s. Subjects discussed: propaganda, prejudice, a world of crisis, true Americanism. **Per copy, $1.00; 10 or more, 75 cents each**

Published a few months ago, these books are now eliciting wide comment

Form and Freedom in Worship

By CLARENCE SEIDENSPINNER

Follows the lead of Sperry, Vogt and others—and goes beyond them—in the task of making Christian worship living and vital—adapted to the needs of today. Includes many services that have been given trial in the author's own churches. **$2.00**

Man's Vision of God

By CHARLES HARTSHORNE

During the past half-century, says Dr. Hartshorne, philosophers have come increasingly to see that the religious affirmation—that God is love—holds the true interpretation of life. "A thorough piece of thinking." *(N. Y. Times)* **$3.00**

The Man Christ Jesus

By JOHN KNOX

"'A sensible man's view of Jesus' would be a good subtitle for this book," says the *Christian Leader.* "A book for all who truly believe in the spiritual authority and leadership of Jesus Christ." **$1.00**

At your favorite BOOK STORE

Willett, Clark & Company

37 W. Van Buren Street CHICAGO